WORLD CALL

The Agony of God

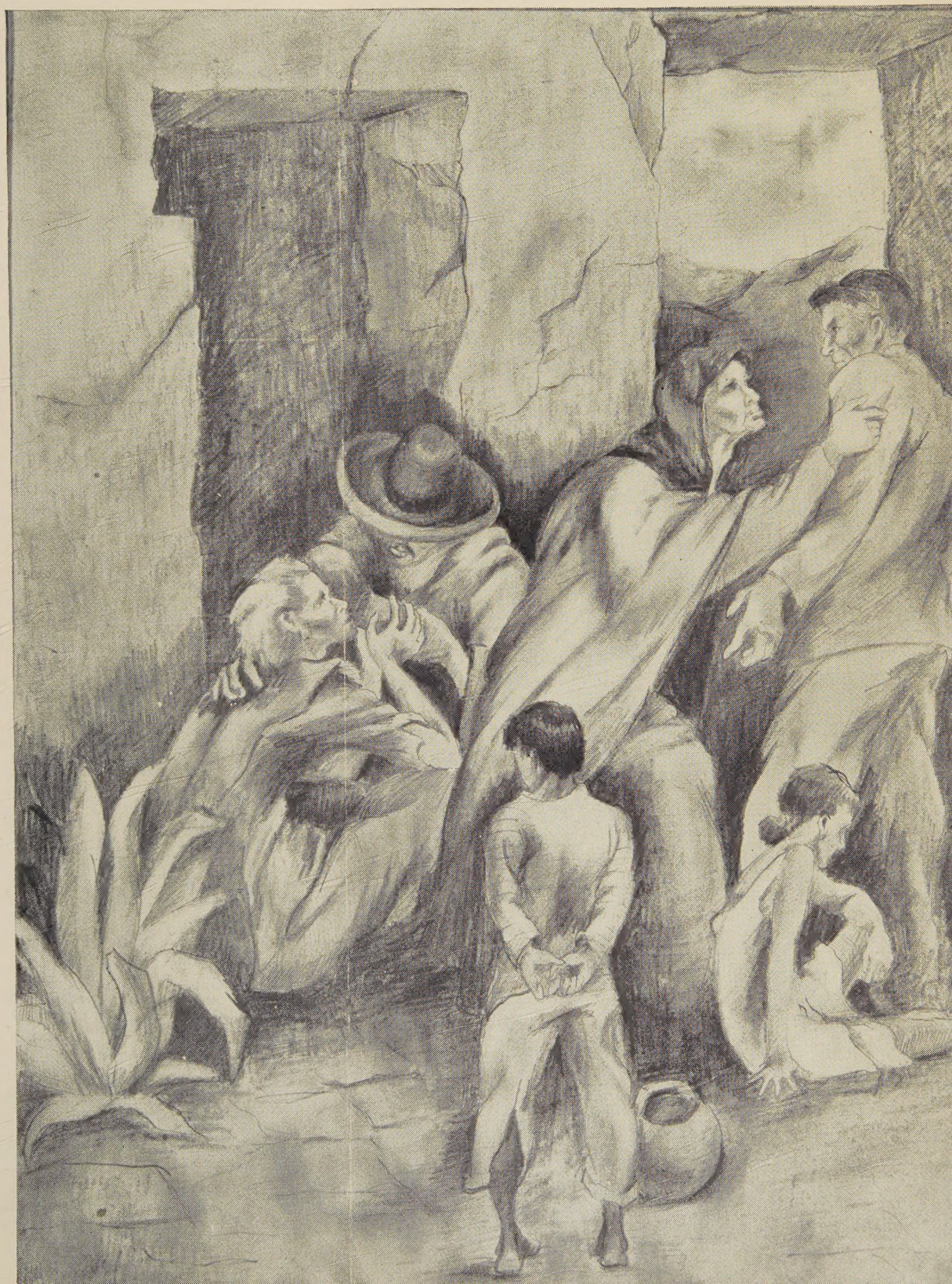
Listen to the agony of God—
who am fed,
Who never yet went
hungry for a day.
I see the dead—
The children starved for
lack of bread—
I see, and try to pray.

Listen to the agony of God—
who am warm,
Who never yet have
lacked a sheltering home.
In dull alarm
The dispossessed of hut
and farm
Aimless and "transient"
roam.

Listen to the agony of God—
who am strong,
With health, and love, and
laughter in my soul.
I see a throng
Of stunted children reared
in wrong,
And wish to make them
whole.

Listen to the agony of God—
But know full well
That not until I share
their bitter cry—
Earth's pain and hell—
Can God within my spirit
dwell
To bring His Kingdom
nigh.

Georgia Harkness.



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World Call Serves Again

While visiting with our neighbors, husband and wife, in the apartment next door, we learned that they were English people who had sought refuge in Capetown from Haifa, Palestine, at the time it was bombed. The conversation turned to other war experiences and we mentioned the internship of the Hendersons in Germany. They also knew a lady and daughter—Palestine missionaries by the name of Thompson who had been taken prisoners. There was a hazy memory in our minds of that name being given under the picture Mrs. Henderson had sent to WORLD CALL. We looked up a copy and found it true.

Our neighbor had recently had word through a friend still in Palestine that Mr. Thompson, also in Palestine, had had no word of the whereabouts of his wife and daughter who had started back from England to join him. We gave our neighbor the picture and copies of Mrs. Henderson's letters which she immediately mailed to her friend in Palestine who would see that Mr. Thompson got them.

Thus WORLD CALL, our international friend, probably brought to a worried husband and father the first news of his interned family.

—GERTRUDE SHOEMAKER.

Mondombe, Africa.

I am using stories and pictures for our women's meeting from the WORLD CALL and they enjoy them a lot. They are trying to get enough offering to pay for an evangelist's salary and send an offering to the U.C.M.S. for other mission work. It won't be much, of course, but the fact that they are interested does my heart good.

—BUENA R. STOBER

Mondombe, Belgian Congo.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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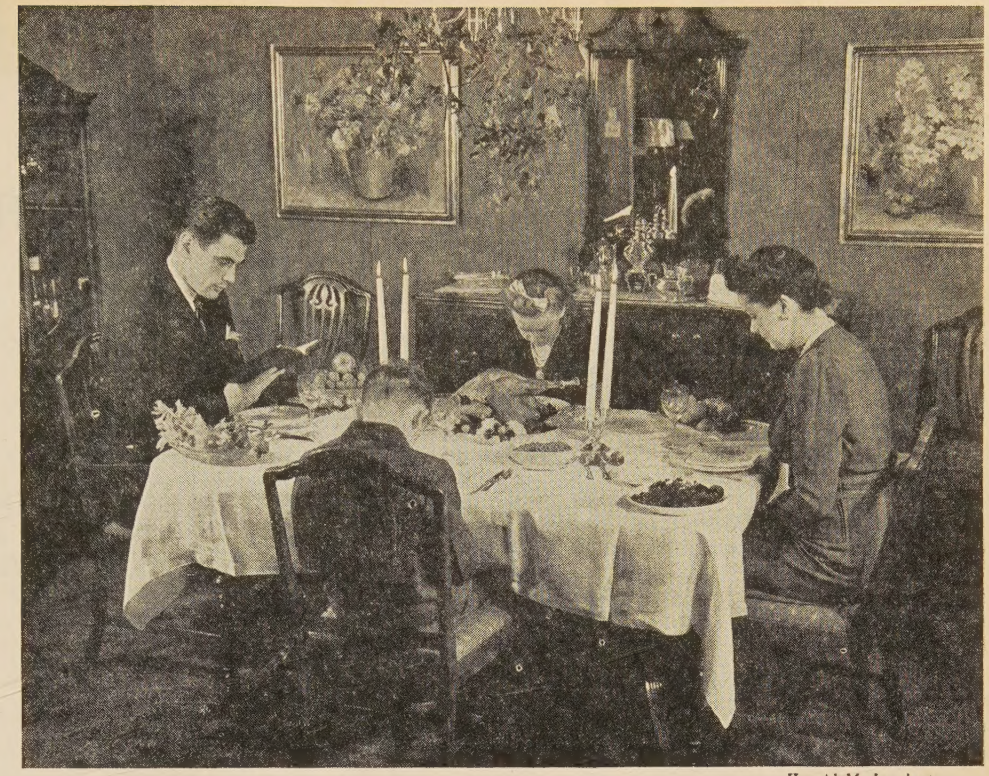
Thanksgiving In The New Parsonage



—*Harold M. Lambert*

A loan from the Board of Church Extension made it possible for this minister and his family to enjoy Thanksgiving dinner in the new parsonage.

Most any church free of debt can, and should, buy a home for its preacher with the aid of a loan from the Board of Church Extension.

If you have money to invest why not place it with the Board of Church Extension on the annuity plan where it will render double service by, first, paying you a good life income and, second, by enabling the Board to aid churches in buying homes for their ministers.

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The Threshold

Our Cover

ON THIS month's cover page are found Dr. Georgia Harkness' poem, "The Agony of God," and Miss Gorhea Offutt's drawing which bears the same name. Miss Offutt, whose home is in Evansville, Indiana, is a young Negro art student in the Herron Art Institute of Indianapolis. Despite her youth, she possesses, as this picture well reveals, a rare degree of mature insight as well as disciplined emotion. Miss Offutt made the sketch immediately after reading Miss Harkness' poem for the first time. The reading sent her "scrambling for a pencil" with which to express the deep feelings which possessed her. The following lines are from Miss Offutt's own interpretation of her picture:

"The illustration represents a scene which might well take place in New York or Alabama, North America or South America—a condition that is world-wide. The emaciated beggar at the left is typical of many who have lost the physical and spiritual resistance so necessary for active participation in life about them. They seat themselves where they are most likely to receive the warming rays of busy lives and vital living and seem content with their meager share. Occasionally some one of a million hustling, preoccupied people will stop and offer a cup to those eager lips. The flowing garments of the figure holding the cup do not indicate that he is a member of the clergy, but depict the presence of humility and gentleness.

"The small boy is interested and a little bewildered as he looks on. It is strange to him that this one person should have stopped to minister to one in need—so many have passed by. The torn trousers, the tight sweater help explain his bewilderment. There are many children like these, turned into the streets to seek their amusement and their education. Love and kindness are just words to them.

"The old woman in the center is wasted and poorly clad, but she is the symbol of those who, having lost all else, still retain the will to seek that thing they desire. She detains the man on the extreme right who seems about to leave the street. Warmly dressed and solidly built, this man is for her a symbol of the substantial quality of the smallest ray of hope, the most flimsy excuse to go on living. The girl seated with her back to the scene is a part of the bitterness of today's world. Like many other youths, she has seen so much of ugliness and hate in so few years. Old before her time, she is no longer interested; but is resigned, without hatred, without hope."

It is this sense of burning urgency, this knowledge of the "Agony of God," which the Christian Education Advance would arouse in this hour of the world's great need.

Ten Percent Legion

Announcement has been sent to more than 4,000 WORLD CALL *secretaries of the special rate of $1.00 for a one-year subscription to* WORLD CALL *throughout the Ten Percent Legion Campaign from October 23 to December 31. This rate applies to all subscriptions, new or renewal, and whether sent in singly or in groups.*

The Ten Percent Legion will be tabulated for the year ending December 31 and will include all churches sending in from Jan. 1, 1941, to Dec. 31, 1942, subscriptions totaling 10 percent of their resident membership as reported in the 1941 Year Book, with a minimum requirement of 10 subscriptions. All Ten Percent Legion churches will be listed in an early issue in 1943.

A Christian Christmas

Last year the Local Church Life Committee of the Home and State Missions Planning Council issued an 18-page booklet entitled, *A Christian Christmas in the Home.* The booklet was written and arranged by Blanche Secor Longman and Birdell Carkuff and is available from The United Christian Missionary Society at 5 cents a copy, with lower prices when ordered in quantities.

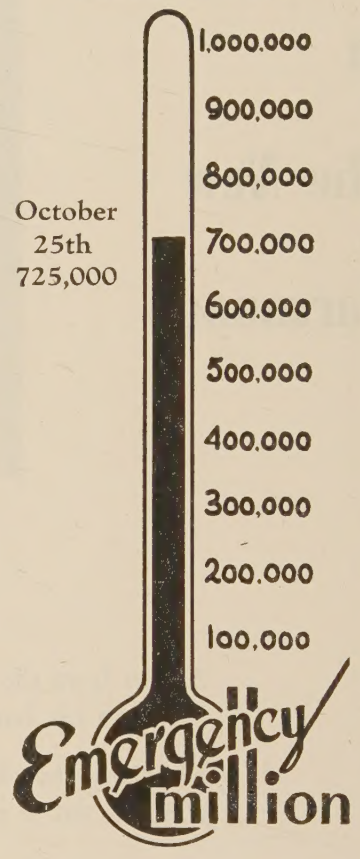
Sound Movie Free

The National Conference of Christians and Jews has available for free distribution to churches, synagogues and schools a 16 mm.-17-minute sound movie called "The World We Want to Live In." It contains documentary shots of the results in Europe and America of unbridled prejudice and race hatred. It challenges us to live up to the ideals of Washington, Jefferson and Lincoln and to create in every community a respect for the differences and contribution each religion, race and nationality group makes to our common life. The film has been approved by the USO and by Chief of Chaplains, General Arnold, and is being widely shown in army camps. For information write to the National Conference of Christians and Jews, 381 Fourth Ave., New York City.

World Call to Camps

A number of individuals and church groups are sending WORLD CALL to USO and other similar centers for the use of men in the Services. Such subscriptions are received at the special rate of $1.00 for one year and are passed on to the Committee on War Services of Disciples of Christ for assignment. One church has provided more than thirty such subscriptions. Others have sent in funds to care for a smaller number of subscriptions. The Committee on War Services reports that the demand is far greater than it has been able to supply. All such gift subscriptions should be sent to WORLD CALL, 222 Downey Avenue, Indianapolis, Ind.

FINISH THE TASK THIS YEAR



Just watch our temperature rise in the weeks and months ahead. On October 25 the receipts in cash and pledges to Emergency Million have reached the $725,000 mark, which means that between now and June 30, 1943, $275,000 must be pledged and raised. The cash report for this period shows $450,000 has actually been paid in, but it must be remembered by those who have pledged and those who are planning their payments that even though the Emergency Million has been pledged it is not completed until the $1,000,000 is paid into the office of Emergency Million.

Many encouraging reports are coming from the field in response to the call of Emergency Million to complete the task. One difficulty is the fitting of the completion of this task into the existing calendars of the churches. Many churches want to put this off until some other date. The problem is going to be how to do it in the time allotted to us before June 30, 1943. The main solution of the problem is to get out and do the job now.

WORLD CALL

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VOLUME XXIV NOVEMBER, 1942 NUMBER 10

Religious Education's Blind Spot

ONE important service of the United Christian Education Advance, Protestantism's comprehensive forward movement in Christian teaching, has been to emphasize the fact that religious education is something more than the work of the church school, even if that is thought of as including a program of weekday religious education. An adequate program of religious education must, as the Advance reiterates, include in its scope the home, the church and the community. All three areas present unlimited possibilities for Christian teaching; but, without doubt, that which affords the greatest opportunity for advance and which is, nevertheless, the most frequently taken for granted, is the home.

In the National Conference on Conserving Christian Family Life in Wartime held in Chicago on September 24, Harry C. Munro, Director of Family Life Education for the International Council of Religious Education, challenged the whole graded, church-centered basis of the present religious educational program at the point of neglect of family education. Speaking on "Our Curriculum Blind Spot," Mr. Munro pointed out that all research studies and general observation support the idea that the family is the greatest single influence and factor in character and religious development. "Why then," he asked, "do we not prepare our curriculum of religious education primarily for use in the family circle with the graded, church-centered materials in a supplemental place?"

An obvious answer to Mr. Munro's question—and one which would readily occur to him—is that curriculum is usually prepared for those who will use it and ask for it; and there has not been evidence of a demand for home-centered materials comparable to that for the church-centered curriculum. On the other hand, it may well be that this need for home-centered material has existed, but simply has not been discovered. And surely, a part of the task of religious education is to help make needs articulate.

It is a good sign when the trusted leaders of a great movement like that of religious education criticize themselves and question the wisdom of their own accepted procedures. It is well when such leaders are able to discover their own "blind spots," without waiting to have them pointed out by unsympathetic critics. And this "blind spot" of our curriculum builders—failing to evaluate properly the significance of the home in the total program of religious education—is a "blind spot" of almost every church and church school in the land. The United Christian Education Advance will have accomplished an important purpose if its only achievement is to make Christian people more acutely aware of the possibilities of the home for Christian education.

Message From British Brethren

FROM Arthur L. Brown, secretary of the Home Missions Committee of the Churches of Christ in Great Britain, we have received the following cordial communication, which we are asked to pass on to our readers:

218 Errwood Road,
Levenshulme,
Manchester 19,
England.
1st September, 1942

Dear Editor,

There are doubtless members of Churches of Christ amongst the men of the American Forces coming over to Britain, and our British Churches are anxious that they should not lose any opportunities of offering fellowship to those of the same household of faith. We want to assure our brethren of a welcome to our church services and to the homes of our members. Suitable letters of commendation carried by serving men will introduce them to our fellowship, and if particulars of location in Britain are sent to me in the first place, I will be most pleased to put brethren in touch with the nearest church, and with those who will be glad to make them at home among us.

May I ask your help so that we may make every possible contact, and so, even in time of war, deepen the ties of friendship that already bind us together.

With good wishes,
Yours sincerely,
Arthur L. Brown,
Secretary.

We urge our readers to call this warm, friendly message to the attention of our church families from which men in the services have gone to the British Isles. Those familiar with our British churches and with the genuineness of the Christian hospitality which is so characteristic of them, will attest that any of our men who make themselves known to these good friends will discover thereby a bit of England they would not otherwise know. Pastors of American churches from which men have gone to Great Britain will do well to follow the suggestion of Mr. Brown of sending them suitable letters of introduction to the churches. Thus the present circumstances may serve

to strengthen the ties which bind together the members of our fellowship in the two countries.

From a Son of the Parsonage

SOME of the friends of Roy E. Deadman, pastor of the Christian Church at Pendleton, Indiana, have been privileged in recent weeks to read letters which he and Mrs. Deadman have received from their son, First Lt. R. E. Deadman, navigator on a Flying Fortress somewhere in Great Britain. Though the letters were written only for his parents, we have secured their permission to share certain excerpts:

Our squadron had a communion service at the post chapel this morning and I attended. It was moving and well done in a worshipful manner. All of us found a strange satisfaction in worshiping together. We had known each other only in the rough and ready existence of army life and I am sure that there was not one of us whose life was not enriched by the prayers—both spoken and silent—we had together there this morning. Little was said after the service—men do not speak about their feelings much—but several fellows remarked that they felt sad during the service because of the ones they were leaving behind. I do not think one of us thought of himself. When men faced with the danger that we face can be unselfish enough to think only of others, then there must be great hope that out of any war or evil will eventually come a better world. I do not believe I felt sad, perhaps because I realized that this is the moment for which I have been preparing since I left the *Times*. I did not worry about you or Claire or Dee because I felt sure that you shared my ideals and my faith. This is a strength I can be Pharasaical enough to believe not all men may have, and it is something for which I am grateful above all else. If ever doubt existed about the faith you have given me, my confidence in the future at this moment should dispel it. . . .

The two weeks wait I spoke of last week, you may begin to reckon from this letter. Weather may make it slightly longer but in any case do not worry if my cable is overdue. I shall let you know just as soon as I arrive. Your letters these past two weeks have meant a lot to me and I carry with me a lot of the things you said. You have both been the best in the world in letting me find my own solutions to problems and cut my own path, but I cannot forget that it is to you that I owe gratitude for having such a good foundation upon which to build a life that I hope may be unselfish and full of service.

Lieutenant Deadman, formerly of the staff of the *Chicago Times* and with most of the work for a doctor's degree in English completed, writes more readily than most men, of course. Also, his parsonage home as a boy doubtless gave him a sense of life values which is not the heritage of all. Nevertheless, we are convinced that he voices something of the emotions and purposes and convictions which struggle for expression in many another young man today. Elsewhere in this issue George Oliver Taylor writes of the seriousness of purpose which now characterizes youth —and of the fact that there is evidence of far less cynicism with respect to religion than has marked young people in other days. We believe that this is true.

Postponed—Not Cancelled

FOR MORE than a year plans have been in progress for the holding of a Christian World Convocation of some 5,000 Protestant lay and ministerial leaders, drawn together from all parts of the United States and from overseas. Sponsored by several interdenominational agencies of cooperation, the convocation was to have been held in Cleveland, Ohio, December 6 to 10. Announcement was made some weeks ago by Dr. Emory Ross, general secretary of the proposed gathering, that a decision had been reached to postpone the convocation.

Emphasis is given by Dr. Ross to the fact that the convocation is being *postponed—not cancelled.* Meantime, the same dates, December 6 to 10, have been agreed upon by interdenominational and nation-wide church bodies for the holding in Cleveland of meetings in which consideration will be given to problems growing out of the war emergency and post-war plans. The various national bodies, which will hold both separate and joint sessions, include the Federal Council of Churches of Christ in America, the United Council of Church Women, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council.

It will be recalled that there is under discussion the possibility of uniting these agencies of cooperative Protestantism in one inclusive body which might be known by some name such as the North American Christian Council. Each agency has demonstrated its ability to function effectively in certain specific areas of Christian cooperation. Yet there is a certain amount of overlapping and, at times, an unnecessary appearance of disunity. It is to be hoped that out of the present considerations there may come a larger measure of cooperation and unity, without in any way affecting the valuable services these bodies render to the churches. A North American Christian Council, cooperating with the World Council of Churches, and in some sense an integral part of the World Council, would give added effectiveness to the witness of Protestantism upon this continent and throughout the world.

Value and Ethics of Opinion Polls

CONCERNING the value and ethics of opinion polls now so prevalent, many questions have been raised. Some urge that, as applied to political issues, they encourage intelligent participation in affairs of government. Others think they make for apathy.

On one aspect of this question competent observers agree—that the accuracy of a poll is invariably impaired when those conducting it seek a result suiting their own purposes or interests. One national magazine went bankrupt because people believed it guilty of this practice, generally regarded as unethical except in certain ranks of journalism. Likewise, it is held as proof of moral insensitiveness to phrase questions of a poll unfairly or to accompany the ballots with propaganda. Another practice of low ethical rating is to mark supposedly "secret" ballots so they will give information as to the voters. All these and kindred evils are avoided by poll-taking agencies of the better sort. It is unfortunate that others are less circumspect. It is especially unfortunate when agencies with church connections take on any such practices of poll-taking. Such disregard for the more common concepts of decency and fairness cannot but reflect discredit upon the church and religion.

Christian Education Faces Its Task

By M. OWEN KELLISON*

M. Owen Kellison

THIS is not a world of make-believe nor are these times when one can pretend. This is a world of reality, of hard, cold, stubborn facts and these times demand that one be real.

So it is, too, with a movement—so it is with Christian education. There can be no pretense here, no make-believe. Christian education must be real and it must face and deal with real life as it finds it everywhere.

Christian education, in these days, has to come down to earth and take deep rootage in the soil of life. It cannot have its abode among the stars; its dwelling must be where people are. It may ascend to the heights for inspiration, to get a total view, to see all sides of a problem, but it must return to the valley of men and there work.

Christian education has to do with philosophies and theories and plans but it has to do with more than these. It has to do with people. It majors in people. It lives and moves and has its being in people.

This must of necessity be so. The first two words of the caption reveal that. "Christian" derives from Christ. "Christian" roots back in Christ. Christ was concerned with people. He came to save sinners; he taught the multitudes; he fed the thousands; he healed the sick; he forgave the wrong-doer. He was dealing with people constantly. Jesus Christ had one consuming concern and that was for individuals, not certain individuals, nor a few individuals—but for all people.

"Education" has to do with people. There is no education in the deepest sense outside of folk. Persons can be educated. So, when the subject of Christian education is raised you are compelled by the very nature of the case to think, not about philosophies and theories and plans first, but about human beings.

Therefore, when Christian education faces its task, it faces people first. It places the needs of people with the desire of satisfying them. The first need of human beings is a Saviour, a Redeemer, a Companion, a Lord. That being true, the first task of Christianity is to present Jesus to mankind in a saving, redeeming, developing manner. He it is who is Saviour, Redeemer, Companion and Lord all in one.

The task of Christianity has two divisions: first, it must reach all people, "every creature"; second, it must teach every reached person effectively. It cannot excuse itself anywhere this side of that goal.

*Executive secretary of the department of religious education of The United Christian Missionary Society.

CHRISTIAN education sets out in this year 1942 to face the task of reaching every unreached person for Christ more seriously than ever before. This present world conflagration is blasting to "smithereens" the last vestige of faith in the possibility of a dual world—half pagan and half Christian. Unless Christianity is sufficiently aggressive to take over and to dominate civilization, paganism will take to the saddle and will ride as on a steed, scattering the firebrands of war until the earth is engulfed in a burning death.

Christian education has not been sufficiently concerned about reaching the multitudes. The fact that there are sixty million persons in these United States alone unrelated to the Christian program is sufficient evidence for the statement regarding our lack of concern. We really have cared far too little. And, how we can go on so unconcerned when we realize that seventeen million of these are children—children whom Jesus loves—loves as much as the ones whom he took into his arms and blessed, and for whom his heart yearns to breaking, I cannot see. I cannot understand it. Children can be reached; they can be brought to Christ, I know. If they are not, there is only one group on whom to place the final and ultimate blame and that is on those of us who profess to be Christians and who have been charged by Christ to find them and bring them in.

When we realize that ten of the sixty million are young people with the morning of life in every face and with their destiny to be largely determined in a very few years and how we can go on without manifesting deep concern is beyond me. I tell you I cannot fathom that. When the young people of our world are being drafted to participate in a war that will take its toll in millions of lives, it seems to be criminal neglect to permit millions of them to go without any vital religious experience and without any spiritual development.

Our unconcern is at an end. Christian education is going to face seriously its first and fundamental task—it is going out to reach the unreached for Christ with all it has and with all the powers it can command.

The United Christian Education Advance has as its goal this very thing and uses as its slogan, "Reach Every Person with Christian Teaching." Such is the task of Christian education and to such a task every Christian will dedicate himself. A Christian cannot do less and continue to wear the name. Christian education faces its supreme task today—"Reach Every Person with Christian Teaching."

THE second part of the task is to teach every reached person effectively. It is not sufficient just to reach every person with Christian teaching. Lives must be changed; growth must be made until individuals become Christlike. This is the hard part of the task; this is the part that takes super-skill and

patience. Here is where philosophy and theory and methods and materials come in most vitally. We have not given enough attention here, either. This is a worthy part of our task.

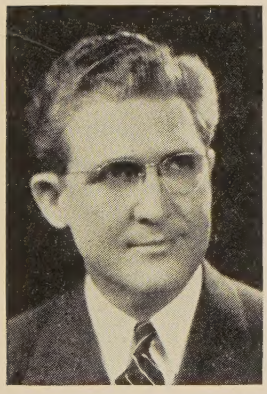
If all those who have been reached by Christian education had been reached effectively; if lives had been changed; if growth in the Christian graces had taken place in a large, rich way; if all reached had become Christlike, we could have gloried in our accomplishments and our world would not be in the terrible condition it is today. We taught poorly.

Our philosophies of education were not all sound or true; our theories were wrong in some instances and sometimes wholly impractical; our methods and our motives were not always the best and the purest. Nor have we always worked with a winsome enthusiasm. We have gone about our work half-heartedly, often, and as if we were bearing a burden unwillingly. Our own religious experience was not welling up in us as a well of refreshing water. Our own lives were not sufficiently changed to be life changing in their influence.

We failed in our task. The condition of our world testifies to that. Of course much good has been accomplished, but not enough good. Not when you consider that sixty millions of our own people are out of Christ and out of vital touch with the Christian influence; not enough when a large per cent of those reached have not yet become Christlike; not enough when the lives of professed Christians bear a happier, more winsome witness for worldliness than for righteousness.

Our task of making individuals Christlike in anything like the majority of cases has been very poorly done. We accept the blame. We have no excuse. We have had time enough and money enough and power enough to turn the world to Christ and to make it far more Christlike. We have not *wanted* to enough. We have not cared enough. We would rather pay the price for the kind of world we have than to pay the price of a Christian world. We would rather, on the whole, spend more money in one hundred sixty-six days on war than we have spent in nineteen centuries on the program of making the world Christian.

If Christian education is to face its task, it must face this. It must make larger askings. Give Christian education in the next century half the money and half the lives that have been and will be sacrificed in this war with a similar devotion and it will change the world in such fashion as to make war utterly impossible. This we propose to do if we have to do it on less. Christian education faces its task. God give us faith and grant us strength.



Doctor Sowell

Christian Education—
An Imperative of the Church

By O. JAMES SOWELL*

TOMORROW'S history of today's war will tell of the gigantic struggle between organized paganism and Christianity. In Gregor Ziemer's book, *Education for Death,* we see exposed the cruelty and horror of a system of education which has deliberately degraded the minds and morals of Germany's youth. There, the state has assigned to its schools the task of exterminating from the land of Luther the last aspect of Christian philosophy.

It is equally as disturbing to know that education in America has generally divorced itself from Christian thought. The teacher in the public schools has been employed to shape the thinking and character of the pupil without being required to measure up to a safe spiritual and moral standard. It has been stated that the public school has spent the last one hundred years freeing itself from religion, and that it will have to spend the next one hundred years freeing itself from the state. Since a tree is known by its fruit, the product of our present educational system condemns the system.

Once more Christ faces Caesar, and the issues today are the same as they were in the second century. A state-dominated program of education which ignores the basic principles of life as portrayed in the Bible and which blushes at the mention of "God" or "soul," must be met with a thorough program of Christian education. E. Stanley Jones said to a group of educators meeting in San Francisco this past summer, "The future belongs to the believers." That being true, the "believers" belong to the church. The infallible truth about life has been entrusted to the church. The church has the answer for every need recognized in our civilization.

I

Christian education, therefore, is an imperative of the church because Christ has commanded it: "Go ye therefore, and teach."

There are 37,000,000 young people in the United States who receive no training whatsoever in the church. Fifty years ago 70% of the copy in the *First Readers* from which the child learned to read, had to do with religion and morals. Today the books used for the same age group devote about 3% of their space to those subjects. The Hartshone-Mays report, made after conducting a careful survey of the influences in the childlife of America, reflects the following:

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The influence of parents	54%
The group	35%
The leader of the gang	13.7%
The teacher in the public school	6%
The Bible school teacher	2/10 of 1%

So the church is weighed in the balances and found wanting. Therefore, the facts which confront us make it imperative that the church assume the responsibility which Christ placed upon her—to purify the source of wisdom and to spiritualize the entire stream of national thought.

Christian education is that process which seeks to discover, develop, and motivate one's energies for the highest good. It harmonizes all the faculties of one's being with the will and purpose of the Infinite.

The "lost chord" of our present system of education is that of a spiritual conscience. The future of a Christian democracy depends upon the thought and aspirations of the people who constitute the state. "As a man thinketh in his heart, so is he." The church's responsibility is that of insisting that the Holy Bible be recognized and taught as the basis of all knowledge.

II

Christian education is an imperative of the church in order that she may maintain in human life a consciousness of God. Nations can never rise above the inherent conception of deity. When the Hebrew people found God as a living reality under the teaching and example of Moses, their lives were drawn toward new peaks of endeavor. Their journey from the slavery of Pharaoh's Egypt was long and hard; but it led at last up and out of sin's wilderness to the land of promise through the redemption of Christ.

In our era we have witnessed the futility of a way of life which ignores the fact of God. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." God is truth—a living fact which must become incarnate in man if the source of life is properly understood, the value of life correctly estimated, and the purpose of life clearly known.

God is not only a fact to be taught, he is a spirit to be accepted and experienced.

Education about God begins before the birth of a child. Then, when the mind begins to question the wonders of the stars and the rising sun, his power and goodness are first revealed. When lips are taught the glory of speech, teach them to speak his name in prayer. Unfold the wonders of life through growing years, so that everywhere and in everything God is there. This growing consciousness is incomplete until it is complete in him, through the surrender of self to his will, his purpose, and his plan.

III

Again, Christian education is an imperative of the church to maintain the value and dignity of the individual. What is man? A despiritualized way of thought confines him to the biological and sociological realms. But the enduring truth which has found its way across the centuries declares that, "man is a child of God." He bears upon his soul the stamp of divinity.

I know a father who lectured his daughter about her conduct. His final word to her was, "It may help you to remember whose child you are." That is the point. It does strengthen and fortify us to remember to whom we belong.

I am a royal child. My life has great possibilities and before me stretches so great a program that I am borne out on the tide of the boundless love of divinity. This soul of mine has measureless proportions. I am a part of the whole universe, and all the wealth, grandeur and sublimity are a part of my being. What I am becoming now, I shall be throughout the ages. Rank materialism can't teach that; but the church must, or perish out of the life of man.

IV

Christian education is an imperative of the church for the establishment of the universal brotherhood of man. "God so loved the world"—and nothing short of that boundless concept of the human race belongs to the realm of Christian thought. Not until racial, social and economic differences are harmonized in keeping with the mind of Christ may we expect to exterminate from civilization those evil forces which breed and foster war.

V

Christian education is an imperative of the church to sustain hope in the human heart. "If in this life only we have hope in Christ, we are of all men most miserable." What is the meaning of all this despair in life?

A university student said to me last year, "What's the use?" He was "fed up." Nothing in the future beckoned his soul. He was blind to the eternal hope of the ages. An investigation revealed that he came from a home of material advantages—but no Christ. He maintained a high rating as a student. His friends said he had great promise. But his soul faced a "dead end street." After several interviews he said, "I wish I had that faith." Then soon afterward he gave himself to Christ and was baptized. Under careful guidance he followed a rigid program of Bible study. A letter came from him the other day in which he said: "It's all different now. Life is motivated with purpose in spite of present perplexities. I see much hope in the future." A life trained and harmonized with the mind of Christ does "live by faith and not by sight."

The future of civilization is in the hands of the church. The influence of her teaching must rise to the top in the life of the people. The politically controlled system of public school education is impotent in the face of the basic need of humanity; but the church is in position to seize that need and fulfill her mission.

The Christian college and university have held an important place and must continue to do so, but we must gradually insist that "the Word of Life" become the first textbook in every hall of learning.

Rise up, O men of God
Have done with lesser things,
Give heart and mind and soul and strength
To serve the King of Kings.

Rise up, O men of God,
His Kingdom tarries long,
Bring in the day of brotherhood,
And end the night of wrong.

How Can We Build a New World?

By SHERWOOD EDDY

Dr. Eddy, standing outside the British House of Parliament in 1937. In this year he took his American Seminar group to Germany, Russia, the Scandinavian countries, Great Britain and France.

WITHOUT seeking impractical Utopias and before asking for blueprints or exact specifications, there are certain foundation moral principles upon which we may seek agreement, which must lie at the base of any worthy or enduring social order that we are to build. Here we cannot avoid and do not seek to avoid the deep motivation of dynamic religion for those who have it.[1] Hitler's false paganism is founded on the four principles of the super-man, the super-race, the super-state, and his pagan super-morality-and-religion. In contrast to these half-truths and debasing falsehoods, are there not four eternal principles or values upon which the religion of ethical monotheism is based: the Fatherhood of God; the brotherhood of man; the priceless worth, rights and responsibilities of the individual soul; and the principle of love as the ultimate motive in life? Based upon these principles, are there not *four cornerstones which must constitute the foundation of any new world that we would build:* RIGHTEOUSNESS, JUSTICE, BROTHERHOOD and PEACE?

I. Righteousness

We mean such righteousness as "exalteth a nation," and which lies at the foundation of the Old Testament and the New. Brig. Gen. Henry J. Reilly, retired, is thus reported in the *Kansas City Star* of December 11, 1941: "Leave the morale to the army and to hell with morals. Some people want to keep the young soldier from women and liquor. That's what he needs." Not upon moral cesspools but only upon the enduring foundation of righteousness must the new world be built. By righteousness we mean specifically it must be a free world, not a slave world; founded on democracy, not dictatorship—"of the people, by the people, for the people"—not lands for plunder for one superman or gangster. It must be a world of law and order, not of the violence of the Nihilistic Revolution. It must be for all humanity, not a proud Prussianism for the tribal folk of a super-race. Its righteousness must guarantee the Rights of Man, not the transvaluation of all values by a Nietzsche's superman.

II. Justice

Justice is the only basis upon which we can hope for freedom from want. Internationally the wisest provision of the Atlantic Charter envisages "the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic advancement and social security."

These are noble words regarding justice in the international field, but we must have justice at home in America as well as for a defeated Germany and other nations abroad. Vice-President Henry Wallace in *The Price of Free World Victory* shows that our idea of freedom is derived from the Bible, and that the prophets of the Old Testament were the first to preach social justice, though this was not given complete political expression until our American Federal Union was formed a century and a half ago. Mr. Wallace believes that the march of freedom of the past hundred and fifty years has been a long drawn out peoples' revolution, from the American Revolution of 1776 to the Russian Revolution of 1917, but that this revolution has not been completed in America in the matter of freedom from want or economic justice. He says that the coming century instead of being an imperialistic "American Century" must be *the century of the common man:* "There can be no privileged peoples. We ourselves in the United States are no more a master race than are the Nazis. . . . The peoples' revolution is on the march, and the devil and all his angels cannot prevail against it."

Let us frankly ask, how far does our American system of free enterprise provide justice? Even at the peak of prosperity in 1929, forty Americans out of every one hundred lived on the subsistence-and-poverty level in the richest country on earth. At the top of the economic scale, thirty-six thousand families, with annual incomes of from $75,000 to many millions a year, received ten billion dollars of the national income, which approximately equalled the receipts of twelve million families of the poor. That is, one-tenth of one per cent of the population received practically as much as forty-two per cent of those on lower economic levels. According to Stuart Chase, there are eighty millions in America today in families whose income is less than $1,500 a year.

[1] All normal men live by something, some faith or ideal or way of life which is at least germinally religious. We conceive religion to be the integration of experience which seeks to relate life to its source and ends. It is man's ultimate relation to his cosmos. At its minimum, religion is an interpretation of life and of the universe which cannot be scientifically proved but which leads to a corresponding way of living. Upon such a broad definition, not only are Christianity and Judaism religions, but communism is a kind of religion—a passionate, atheistic religion. And naziism has many of the characteristics of an emotionally powerful but false religion. At its maximum, religion may be considered as a threefold bond which unites man to the center or source of life, which we call God, which enables him to achieve an integrated personality, and which binds him to his fellowmen for the building of a new social order.

Eight million sharecroppers have a family income of less than $250 a year, or a per capita income of from $38 to $87 a year; that is from ten to twenty-five cents a day each.[2] The plight of six million migrants is described in John Steinbeck's *Grapes of Wrath,* in Carey Williams' *Ill Fares the Land,* and in the La Follette Report to the Senate. There are over ten million living in slums, urban and rural, with inadequate housing, and thirteen million often segregated impoverished Negroes, many of whom are denied jobs even in wartime. The above classes belong to the third of our people "ill-fed, ill-clad, and ill-housed." Can any honest man maintain that this is justice? America's unplanned economy has resulted inevitably in crises and depressions on an average of one every decade for the last century, periodically throwing millions into unemployment. Stuart Chase in *The Road We Are Traveling* and a score of recent writers have shown the world tendency toward, and what they believe is the inevitability of, a *planned economy* after the war.

An unplanned, post-war economy, with "freedom for the wolves but not for the sheep," insisting on business as usual primarily for profit, would be doomed from the start, for it would be compelled to maintain high prices, restricted output and monopoly in order to insure profit. It would mean probably twenty millions unemployed after the war in the greatest economic crisis in American history. The men who had won the war, whose only reward would be soul-destroying unemployment, would hardly tolerate this. Nor would they endure the collectivism of a proletarian dictatorship denying all the freedoms for which they had fought. Must not the ends of the American Revolution for liberty and the Russian Revolution for justice both be realized in a mixed economy of individualism and collectivism? At the top of such a mixed economy there would be government responsibility for over-all planning to guarantee full employment, national minimums and social security. But American democracy must also insure the four freedoms for individual enterprise and initiative, for big business and little business, cooperative associations and non-profit enterprise, each to the fullest extent, but only to the extent to which they promote the general welfare. In a word, the American Plan will almost inevitably be a democratically planned economy, recognizing both individual and collective rights, with the full guarantee of collective bargaining for organized labor and with adequate protection of capital. But there must be no irresponsible monopoly, privilege and power for either capital or labor, nor for any political party or corrupt machine.

III. Brotherhood

Brotherhood is the third principle or cornerstone upon which we must build a new America and a new world if it is to be in any sense Christian. Do we in America believe in our own *Declaration of Independence;* do we hold these truths self-evident—that all men, while differing in ability, are created spiritually equal, that they are "endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"? To fulfill this *Declaration* are we living Americans ready to "mutually pledge to each other our lives, our fortunes, and our sacred honor"? Or do we, like Hitler, always seeking a scapegoat and an alibi, with bitter prejudice against Jews, Negroes and other minorities, maintain that these rights and privileges are only for one favored, superior race? Do we, like Hitler, count the blood of these minorities unclean and reject it even for the saving of life? If so, is it true, as Pearl Buck maintains, that in our racial attitudes and practices with regard to the Negro we belong with Hitler?

When visiting Russia in 1926, the writer challenged the Soviets to a debate on the subject of religion, he arguing for theism against atheism and defending Christianity while they attacked it. The debate, which was held in Moscow with Ambassador Maisky in the chair, lasted for five hours. Among some two hundred written questions which were handed up to be answered, was this: "Please explain to us the relation between lynching and Christianity. There are many evils here but we do not lynch people in Soviet Russia, nor deny them justice because of their color or race, but we understand that you do lynch Negroes in Christian America. What is the relation between your Christian 'love' and your lynching?" With all their faults, which are many, at least the Russians are seeking to build a classless society where there shall be neither rich nor poor, neither black nor white, neither Jew nor Gentile, in one unbroken comradeship, based on economic justice. At least, they place the rights and needs of the common man before the rights of property. At this point, let us ask the question: If Russians can practice racial brotherhood, are we Americans the worst offenders at this point—Hitler excepted?

When Odell Waller, a Negro sharecropper, was executed in Virginia on July 2, 1942, for killing Oscar Davis, after the employer's refusal to surrender his share of the jointly tended wheat crop, he attempted to write a final misspelled statement in faulty English in barely legible longhand.[3] The letter seems to be written without bitterness, and without denying his personal guilt, but with an inexpressible sense of the injustice done to his impoverished class and to his race. Is it not a pathetic revelation of the condition of the Negro three hundred and twenty-three years after the first cargo of slaves was landed in Virginia in 1619? Is this the best that "the land of the free" can do in the way of brotherhood for the Negro and the poor white after three centuries? Are we concerned that there are still eight poll-tax states where Negroes and

(*Continued on page* 13.)

[2] *Report to the President on Economic Conditions in the South,* p. 22.

[3] *The New York Times* of July 3, 1942, prints Odell Waller's final letter as follows: "Have you thought about some people are allowed a chance over and over again then there are others allowed little chance some no chance a all. . . . I accident(ally) fell and some good people tried to help me. Others did everything they could against me so the Governor and the coats (courts) dont no (know) the true facts. In my case I worked hard from sun up until sundown trying to make a living for my family and it ended in death for me. You take big people as the President, Governors, judge, their children don't never have to suffer. They has plenty money. Born in a mention (mansion) nothing ever to worry about. I am glad some people are that lucky. The penitentiary all over the United States are full of people ho (who) was pore tried to work and have something, couldn't so that maid (made) them steel (steal) an rob."

Hardest Test of Christian Faith

By FRED FERTIG*

"OUR Christian faith is meeting its hardest test." So wrote the chairman of our Japanese Christian church young people's board to me recently. He was speaking for the Japanese Christians in America, but without knowing it he also spoke for the non-Japanese Christians in America. This evacuation and internment of a total racial group not only tries the Christian spirit of forgiveness and creative response of our Japanese but gives strong test to the understanding and brotherhood concepts of our non-Japanese American churches.

By self-knowledge, supported by the findings of the Tolan Committee and various federal intelligence agencies, the average Japanese in America knows that the great majority of his people are neither subversives nor saboteurs. As he searches his own heart, then America, to find reason for this action, without precedent in our history—he cannot see the "military necessity" for his evacuation. True, there is the reason given of protecting the Japanese (by isolation) from race riots in case the battle in the Pacific goes to the worse for our country. But if there is that danger then it is an indictment not of the Japanese but of their white neighbors. Here would seem cause enough for sharp bitterness among these Japanese.

Additional resentment might be excused in the Japanese American as he looks at his post-war prospects. His job with the Work Corps will end 14 days after the war. His present meager income allows no savings so that he can set up in business again. And the West Coast states are doing what they can now to make sure that he has little chance to do so, even if he has the money. Many of the former Japanese properties are already bought up; local and state governments are seeking to bar Japanese from certain trades and professions; and pressure and prejudice groups strive for the disenfranchisement of the American born and deportation of all Japanese after the war! The courtesy with which the Army handled the actual evacuation and the liberal administration of the Relocation Areas does not sufficiently counterbalance in the minds of the evacuees the injustices attendant to the evacuation.

Some of the evacuees are entirely bitter—many of the first generation meet the situation with traditional oriental fatalism ("Shikataga-nai," "it can't be helped")—but most of the Christians are using this as an occasion for faith and works. Their attitude was set in a policy statement given out by the Southern California Japanese Christian Young People's Federation last December 15:

> With the sudden plunge of our nation into war, we join other Christian groups in standing humbly penitent in the sight of God for all the failures and misdeeds which have led the whole world into catastrophic depths of armed strife and in fervently praying and diligently working for the hasty arrival of a just and durable peace for all mankind. Moreover, during these brutal days, we cannot help but be truly appreciative of the sincere attitude of encouragement and friendship which has been manifested in the statements and actions of fellow citizens and officials in response to our long-demonstrated and continued love and loyalty to the land of our birth and adoption. . . . Above all, by virtue of the unique position in which we find ourselves, we feel that the Japanese Americans are beholding in this crisis an emergence of true Christian love and sense of brotherhood. It is this spirit which we must capture and propagate—not those of hatred and fear so commonly engendered by wars. In our whole outlook on the matter—in our attitudes today during the crisis and tomorrow in reconstruction—the principle of Christian love and brotherhood must remain supreme.

From the time of the attack upon Pearl Harbor, the Japanese churches were the center of activity and spiritual strength for the Japanese community. As adults were fired from their jobs, students quit school in order to prepare for evacuation, and old and young were caught up in the confusion of rapidly changing government rulings and newspaper-made hysteria, they turned to the church as the one solid point in what was otherwise chaos for them. The church was the best bond between them and the non-Japanese populace. Our own Japanese Christian Institute set up a welfare committee to help families in the immediate vicinity. A careful survey was made to see that no one was in want. When the neighborhood was evacuated, the Institute was chosen by the Wartime Civilian Control Administration as the registration station. Mr. Unoura, with the efficient assistance of our club girls,

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The Japanese Christian Church building in Los Angeles is to be used to house an institutional church to serve the immediate community around the buildings. This would mean the reaching of such racial groups as Mexicans, Chinese, Italians, as well as those of American stock. Dan B. Genung, Jr., has been called to serve as pastor. Administrative responsibility for the project will be lodged with the department of church development and evangelism of the United Society

did everything possible to help each individual through the registration process and to cooperate with the Army and civilian officials in charge of the station.

In the temporary Assembly Centers, and in the Relocation Areas, church leaders immediately took hold and soon had Christian programs in operation. The 6 A.M. Quiet Hour, Sunday schools and worship services, "singspirations," vespers, mid-week prayer meetings, and Y.M. and Y.W.C.A.'s are all to be found at a typical Center or Area. Some sample sermons you would hear would treat of "The Triumph of the Cross," "Be Not Weary in Welldoing," "Religion of Realistic Love," and on Independence Day Sunday, "The Citadel of Liberty." One Japanese recently preached on the theme, that this is a proving ground for the principles of brotherhood. "Here, as well as outside, brotherhood principles are the only way of life that will work, but we must prove it here where we have the opportunity unhampered by the profit motive. We cannot afford to fail."

Tulare Center, to which the members of our Compton mission were moved, held two joint Buddhist-Christian services lately with Buddhist and Christian choirs performing. The guest speaker for the first meeting was a Congregational minister from Los Angeles who made the two-hundred-mile trip for the privilege, and the second time a Methodist preacher from outside gave the talk. When Stanley Jones led a special weekday service at Santa Anita Center, around 5,500 attended. He reported afterward that, though they had to meet in the race track grandstand, "it was like a cathedral, and the most inspiring moment of my life." At Pomona Center, 3,000 out of the 5,500 residents heard Dr. Jones.

Many of our church members have important positions in the different camps. At Pomona the director of the Federated Church choir and of the women's recreational department (which includes also their cultural activities) were selected from our membership. Mr. Unoura was chairman of the Federated Church, the Center now being relocated near Cody, Wyoming. At Santa Anita, the choir has also been under the direction of one of our church youth and we have two boys heading the handicraft work. One of our girl's club leaders has organized a service group to assist in making layettes for the social welfare department. At Manzanar Relocation Area, three of our young women preside over kindergartens in different parts of the camp. A first-generation man is foreman of the Manzanar carpentry staff.

The Christians are not wasting this period of trial on self-pity or in recrimination of the anti-Japanese forces that helped bring about their internment. Instead they are making the best of the present and prayerfully planning for a happier future. A primary age Sunday school class at Santa Anita is making scrapbooks for California migrant children "who are not so well off as we." At Fresno Center, one of the Christians has formed a weekly study group to discuss "Post-War Reconstruction," with 50 or 60 young people regularly participating. When cooperative stores were set up at the first Relocation Areas with official encouragement, in each case it was a Christian who had come under the inspiration of Kagawa that initially took charge. Have no doubt that many an alien and citizen Japanese has his dark moments of bewilderment, then despair as he examines his situation. But they get busy at self-sacrificing, community building tasks, remembering the secret strength to be found in the cross—and remembering that large numbers of non-Japanese American Christians have not forgotten them.

I drove up to Manzanar with a Chapman College graduate just two days after the Area received its first evacuees, taking a carload of recreational and religious supplies. One of the Y.W.C.A. girls thanked us profusely, then added, almost in a whisper as if she feared her comment was ungrateful and therefore shouldn't be heard—"I wonder if the church folks will forget us after awhile." That comment has rung in my ears in the six intervening months as a challenge. It is good to report that most of the church people have not deserted. They too are on the whole standing up to this test of their Christian faith, this test of their understanding and brotherhood.

One missionary lady said she thought it was useless to do anything for these evacuees. "All Japs are treacherous and can never become Christians." But she is matched by many others who are willing to sacrifice all on their belief in both the Americanism and Christianity of these Japanese. A California high school principal was dismissed because he insisted on fair play for the Japanese in his town. One Anglo-Saxon quit his position after the war began so he could give all his hours to aiding these people in their hour of need. Mr. Wing, a fine young Chinese Christian of my acquaintance, visits his Japanese friends at near-by Assembly Centers, keeps up a wide correspondence with them, and sends gifts of flower seeds so, he says, that they "might make a barracks a bit more like a home. There's nothing bad about these Japanese. They're not responsible for the acts of Japan's militarists."

The Southern California Disciple churches evidenced rich sympathy through donations of money for families impoverished by war conditions and prepared several hundred lunches for the evacuees on the day they left for the Assembly Center. They organized a special committee to arrange storage for the personal goods of the Japanese church members. Charles Severns of Redlands chaired this committee, while Dr. Cleveland Kleihauer of Hollywood-Beverly and J. B. Hunter (sent by the U.C.M.S.) contacted the government and represented our churches on the Los Angeles Church Federation Japanese Evacuation Committee. Our Southern California annual convention resolved: "That we have confidence in the American loyalty of the great majority of these people; and call upon all Christians, as a demonstration of our faith in the democratic and Christian way of life, to aid in their reassimilation into normal American life whenever the opportunity comes for doing so." This, by the people who have lived next door to our American Japanese, who know them firsthand.

When we consider how we should now deal with these people it is well for us to recall these facts. The first immigrants from the land of the Mikado came at the invitation of our Pacific Coast that desired cheap

labor. All that they know of Christianity, coming from a non-Christian nation, they learned in the United States. All the loyalty to democracy that they have, coming from a country at that time just out of a long feudal era, they have caught in the United States. Though naturalization was denied to the first generation, and equal treatment has been generally withheld from the second generation, they have made surprising progress towards Americanization. So much so that the Swedish American manager of one of the Assembly Centers told his Center population as they were sent on to their Relocation Area: "It has been a revelation to me to see how you have adapted yourselves to this strange and difficult life. Through it all, in your work and in your play, you have maintained your dignity and your happy disposition. In this way I have learned from you how to become a better American, and for that I shall remember you always in humble gratitude."

We must be very careful not to destroy the Americanism of these people by our un-American and unchristian attitudes. (Some few of them have asked to be sent back to Japan on the exchange boats as they have been driven to conclude that there is no opportunity for them here. Japan at least will accept them as fellow racials.) They came to the United States on our invitation and they learned Christianity and democracy from us. Therefore, the loyal aliens deserve to be treated as invited guests. The loyal citizens deserve all the rights and responsibilities of American citizenship in this crisis when we need our every human resource. Whether they get this or not is the hardest test of our Christian—and democratic—faith.

The World Church and Rural Life

By JOHN H. REISNER*

UNLESS we can make rural America Christian there is little hope for a Christian America. Our city churches are even now largely dependent on the evangelized flow of members from the rural churches that nurtured them, just as the maintenance of our city populations depends on the flow of population from the rural areas.

This statement is true also of the Younger Churches (those recently established in mission lands) and of the city life of the nations in which these Younger Churches are being established. The culture of our cities may flow toward the rural areas, but life itself never does. The cities are dependent on the rural families for their continuing life stream. Rural areas produce life; the city destroys it. This is a universal phenomenon.

The people of today's world are fundamentally rural. In many countries, such as China, India, Africa, Russia, the people are overwhelmingly rural. So are the Protestant churches.

But it is in the rural areas where we find the greatest concentration of poverty and economic insecurity, illiteracy, and cultural lag. The lethargy of many rural churches reflects not only the influence of these adverse environmental factors but also the accompanying deficit of adequate leadership and the lack of ideals and programs adjusted to the needs of family and community life. And enduring rural life must ultimately rest on true religion and high ethical foundations as well as on just economic standards and satisfying cultural and social experiences. The very life of the church is involved in assuming a large share of responsibility for these objectives.

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I

In the first place, the *church must provide Christian ideals for agriculture and rural life.* This will also involve an interpretation and emphasis on the religious and spiritual values that inhere in the processes of agriculture and of rural life. The daily experiences of the farmer and his family must be more definitely related to worship. The sense of vocation must be restored to the farmer and kept true to the purpose of God for his people. A sense of stewardship for the land must be instilled in all who cultivate it. A responsibility for maintaining its productiveness for future generations must be awakened. Exploitation and destruction of the soil must be recognized not only as a crime against society but a sin against the Creator. Reverence for the earth and its resources must be recovered. The farmer's utter dependence on divine bounty must be recognized.

These truths need especially to be stressed by the church in the nominally Christian industrialized countries. Here in the United States and Canada and Great Britain we have secularized, industrialized, and commercialized agriculture to such an extent that money profit alone determines its success or failure. More and more, agriculture is being organized on a commercially profitable basis without regard to the social consequences of such a policy.

Agriculture is no longer a local or national matter. International commerce and trade has brought the rural communities of the world into closer relationship and often into competition. The amount of wheat grown by farmers in the United States and Canada affects the well-being of the farmers of India and China. The increased production of cotton in Brazil, Uganda,

India and China (before the war) decreases the demand for cotton grown by our southern farmers. The Dutch for many years held a monopoly on the production of quinine, controlled the price, and this limited its use. American poultry interests controlled so far as they could the importation of egg products from China.

An enduring rural life demands an ethical basis. It is a duty of the church not only to help its farm membership understand the ethical implication of his daily work, but also to interpret the ethical standards by which the whole of agriculture must be carried on.

II

In the second place, the *church must view in a more realistic way the significance of rural and especially farm families.* "Land is the foundation of the family, and the family is the foundation of the state." In the same sense it is equally true that the family is the foundation of the church. Christian rural homes and families are not only helping to maintain the membership in our city churches, but are providing a disproportionate share of our religious and church leaders. This is true also of the Younger Churches.

Theodore Roosevelt, in setting up the Country Life Commission in 1908, truly observed, "If there is one lesson taught by history, it is that the permanent greatness of any state must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth, can make up for loss in either the number or the character of the farming population. . . No nation has ever achieved permanent greatness unless this greatness was based on the well-being of the great farmer class, the men also live on the soil; for it is upon their welfare, material and moral, that the welfare of the rest of the nation ultimately rests." All this applies equally to the strength and welfare of the world church.

It is well to remind ourselves of these fundamental facts because much of the leadership of the church—those responsible for ecclesiastical policy and administration—have been drawn into the currents of urban life. They are more accustomed to city streets than to country lanes. Likewise it is true that a major share of missionary activity around the world has centered in the cities in schools, colleges, hospitals—except that the majority of the Younger Churches have been established in the villages and country towns. Wise planning demands that the nurture of the homes representing our rural churches be given a priority in the years ahead.

III

In the third place, the *church must find a larger place in the total life of the community.* We must acknowledge the fact, in true humility, that too often in our own nation the churches are a divisive rather than a cohesive influence. Some way must be found to solve the problem of the "over-churching" of some communities and the "under-churching" of others, to say nothing of the problem of competition. Fortunately this problem is almost wholly lacking among the Younger Churches. The recent interest on the part of the Younger Churches and the missionaries associated with them in a comprehensive approach to village life is full of promise. No aspect of community life can be beyond the definite concern of the church if we believe that God is both Creator and Redeemer of all of life. The economic basis of the community, the health, education, recreation, its social life, must come under the influence of the church, for these are all essential materials in building the Kingdom of God on earth. A consciousness of community will make us conscious of God in everyday living.

The rural church, the rural home, the rural community, the land on which they are established and the agriculture by which they are nourished are the foundation stones of an enduring rural life. The church must not only continue to serve in the ways of the past but must assume new responsibilities of interpretation of rural life in terms of the spiritual and religious significance of agriculture and rural life, of demonstration of Christian ideals and practices and of cooperation with all the agencies contributing to a satisfying and enduring life on the land in the rural areas of the world.

How Can We Build a New World?

(*Continued from page* 9.)

poor whites cannot vote, and in many of them cannot sit on a jury so that a poor man may be tried by his peers, seven centuries after our Anglo-Saxon *Magna Carta* which demanded this right? In a word, do we really believe in brotherhood as a foundation principle in the new world?

IV. Peace

Peace, in the words of Lincoln "a just and lasting peace," is the final principle and cornerstone on which we believe we must build the new world. But it will be the mere mockery of saying, "Peace, peace, when there is no peace," unless we are willing to fulfill the three other principles as conditions of peace: righteousness, justice, and brotherhood. At the close of this war, whatever our debt to our own people who will receive the interest upon it, America will be left with some twenty-five billion dollars as the bulk of the world's gold supply. Britain, Russia, China and other wasted lands for years will have to rebuild their devastated cities. If America is the only land left that can arm her Allies and enable the United Nations to stop Hitler and Japan, that can win the war, feed the starving, furnish credit to start the wheels of industry and restore prosperity to the world—then our responsibility is overwhelming.

In the words of Lincoln, "*we* shall nobly save or meanly lose the last best hope of earth." If we draw back in selfish and cowardly isolation, seek only our wealth, privilege and power to preserve our own highest standard of living and, avoiding all "entanglements" and responsibilities, if we let the rest of the world sink in misery and anarchy, then all nations including our own will be dragged back into the abyss, into the veritable hell of war. There will be plenty of reactionary patrioteers demanding just this policy, crying for America first, last and only.

America's Children—
Meeting Their Needs Now!

By FLORENCE P. CARMICHAEL*

THAT word, "Now," is used advisedly for somehow children refuse to wait. They just keep on growing. Little wonder we frequently hear some adult say, "My, how that child has grown!" One rapidly growing lad surprised himself, and jokingly said one morning, "Gee, Mom, are those my feet way down there?"

It would seem that the needs of children today are not vastly different from those of the past but that they are greatly intensified and much more varied, as a result of the present war emergency. It is well then that we take a look at some of these needs and ask how they are being met.

Undoubtedly, the greatest present threat to our children comes as a result of disorganized civilian life. Home life has become completely disrupted in war areas. Thousands of fathers are daily leaving for service—in the army or defense work. Those in the latter most frequently take their families with them. Naturally there is great excitement and nervous tension among children when they are moved from one place to another. There frequently follows a decided shock when they have to leave a modern well-equipped home to take abode in a crowded trailer, a demountable house, a tent, or a "lean-to." They are compelled to adjust themselves to strangeness of every sort—strange homes, people, schools, churches and what not. Little wonder that they experience emotional upheavals and that delinquency abounds.

The mothers of many of these children have also taken on full-time employment. In some cases the children are left to drift or do as they like throughout the day; again, they are left with some elderly person or an older brother or sister. Their homes are often lacking in sanitary provisions. Health hazards are numerous. Sickness is prevalent. Doctors and nurses are scarce. Children find little or no place for recreation. Many cannot even take an outdoor walk.

In a number of defense "boom towns," only a fraction of the children can be cared for by the schools. In one town visited there was a growth of population from what was originally 500 to 8000—within a year's time. Neither the public schools nor the churches were proving adequate in serving the newcomers.

The problem of providing religious education is usually more serious than that of secular education. Often, there is no church building available. If so, it is too small and inadequate to house a large number properly. Many of the regular teachers and officers are working. If not, they seem to be interested in giving their time to some of the wartime programs rather than to the church. And many persons, formerly interested in the church, find on coming to the defense areas that they can make "good money" and make that their major concern. As far as the church is concerned, they are "on a vacation" until after the war.

This is not true of all. A considerable number do everything they can to serve the children of the community. On the other hand, we still find too many who neither see nor make an opportunity to serve the thousands of children in these needy areas. There is a growing need for trained leaders to assist in conducting vacation church schools, story-play hours, creative activity periods and outdoor excursions.

"Children bear the promise of a better world." This quotation is from "The Defense of Children Series" of leaflets recently issued by the Children's Bureau of Washington, D. C., in the interest of America's children. The nation is attempting to mobilize its resources for the welfare of children—to defend them from external danger, from accident, and disease, from hunger and undernourishment, from insecure homes, poor schooling, lack of wholesome play, child labor, et cetera. As I read the series I was filled with a sense of pride and gratitude, for all these worthy purposes. At the same time I was disappointed in that I failed to find religious nurture specifically mentioned. And yet, our President recently made this significant statement:

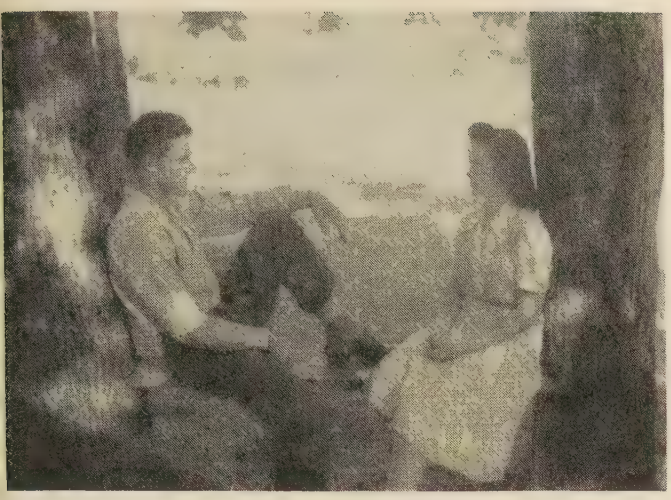
> All Americans want this country to be a place where children can live in safety and grow in understanding of the part they must play in a nation's future. If anywhere in the country any child lacks opportunity for home life, health protection, for education, for *moral* or *spiritual development,* substantial relation and its ability to carry and advance the principles of democracy, are thereby weakened.

I am remembering, too, that the Children's Charter began with the words: "For every child, moral and spiritual training to help him stand firm under the modern pressure of life."

It is good then, that Protestantism has launched the United Christian Education Advance, which seeks to care for this important phase of child life. We can do nothing better for our children of today than to bring to them the peace, joy, courage, self-control, and sense of security which only religion can give.

To participate in the Advance, we who guide must likewise *advance.* We must exhibit our own faith, courage and hope. We shall say to the children by our every thought, word and deed, "We believe and know that Christianity—the way of love—is the way for the world." We shall live it, in the midst of war. We shall give the major part of our time and effort toward advancing it in our homes, churches, and communities. We must do it NOW.

*National director of children's work, department of religious education of The United Christian Missionary Society.



Problems Youth Face in Wartime

By GEORGE OLIVER TAYLOR*

FROM being "Millions Too Many" to being the chief victims of a global war is the role youth are playing in the breath-taking changes of the past months.

I say "victims" advisedly, even though they will be the heroes of this conflict, for it is the youth who suffer the greatest displacement of life plans. It is youth who must carry the heavy end of the fighting. It is youth who must radically change plans for a life work, and seek as best they can through volunteer enlistment, in army and navy, the training that can be used "after the duration." It is youth who must postpone plans for starting their home on a secure and permanent basis. Marriage must either be hurried up or postponed. It is youth who must risk their lives and health and morals in the complicated and far-flung contest of flinging and dodging deathful missiles. It will be these same individuals, some of them, who will return maimed, disillusioned, pre-aged. With their boy-friends and brothers gone, the girls find their life also greatly changed. Girls must take the boys' jobs and do work that is too strenuous for them. Social life is different; younger boys are matured too quickly into escorts. With mothers working too, home life has a less stabilizing influence.

A small number of pastors were asked to list new problems facing young people today. The following headings constitute the summary of the pastors' reports. The elaboration of each item is mine.

1. *A sense of futility—"what-is-the-use" attitude.*

A young man planning to enter the submarine service was asked why he chose that. He replied, "Well, a bullet somewhere has my name on it. I might as well be under the water where there will be no chance of my coming back wounded when that bullet finds me." Another: "Why should I waste Dad's money by going to college? I'll be dead in a few years, anyway." One might argue that this sort of talk is only being melodramatic to get attention, or to cover up some lack of success. And in some cases it is. But to be thwarted seriously in one's fundamental life objectives is to bring on disillusionment and pessimism.

2. *Continue school program or get a job?*

A twelve-year-old was reported recently to be receiving $100 a month as wages. Many a teen-ager is now getting as much or more than his father. If one has any tinge of the above described cynicism, he can well ask himself, "Why should I spend my time in school? I can make good money now while it is to be had and until I am called in the draft." Another: "You don't need American 'lit' or an economics major in the army. I can't get excited about studying when that's ahead of me."

3. *Marry now or wait and take a chance?*

Two kinds of problems emerge here. Perhaps there is not time enough for the friendship to ripen naturally into a love that can last a lifetime. "Are we, or are we not, in love? Should we, or should we not, marry? Shall we, or shall we not, make a happy home?" are questions that seriously disturb youth. Others—"We are in love, we know that, and had planned to get married about this time, but—" Should he make sure of her by marrying her? Should he put upon her the risk of receiving after the war a crippled—in body, or, worse, in mind—remnant of the man she took as her bridegroom? Should they risk the possibility of her bearing and rearing their children in a fatherless home? How can they achieve the mutuality necessary for a successful marriage while they must be separated for so long? These problems and many similar ones ministers now face with scores of couples who come to them for counsel.

4. *Hard to keep alive democratic ideals in face of war, regimentation, militarization of school program, etc.*

When the applause goes to those who have brought down the most enemy planes or "picked off" by sharp-

Mrs. O. J. Goulter and table group at the Oregon Youth Conference

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shooting the largest number of victims, when the places of influence have been given to those who are most ruthless in overriding opposition in "getting results," when army and navy branches of service offer the best and most thorough courses in radio, aeronautics, engineering, and meteorology, it is easy to understand why there would be a lessening of interest and of attention on the slower-moving and less dramatic workings of democracy.

Of course, there are notable exceptions—but isn't it your observation that this is a general picture of the emphases of the present social scene? What effect will this inevitably have on the growing inquiring minds? Can't you hear youth saying—"The world won't need a crop of B.A.'s after the war. It'll need a few tough leaders to keep everyone in line.

5. *Lack of community recreation programs.*

The studies of the American Youth Commission completed only a short time before the opening of the war revealed that one of the great needs of youth was more opportunities for healthful recreation. Now that "priorities" must be observed, the situation cannot be cured. Facilities are being provided for those in the armed forces, but in mushroom-growth defense communities, the facilities provided cannot stem the tide. Furthermore, those forgotten cities from which the population is being drained off suffer severe loss of leadership in the facilities they have.

Community recreation is not only for health but for fellowship. In newly crowded centers thousands of youth, uprooted from the home settings where their nicknames were known, are desperately hungry for friends and need guidance in finding them on the right plane.

6. *Lowering of moral standards.*

Reports from over the country indicate that there is an ominous rise in juvenile delinquency, some communities much worse than others, but the average is estimated as 30 per cent. In the news columns of the September 27 *Front Rank* is a report of a special study of adolescent delinquent girl problems in the Little Rock, Arkansas, Camp Robinson area. The average number of cases of girl delinquents a month for the first six months of the year increased from 14 in 1939 to 27 in 1942. The analysis of home conditions of 39 guilty of sex offenses revealed that only 4 girls were living at home with both parents. Others were classed under living away from home (parents deceased or deserting, or girl runaway from home), living with one parent or stepparents, and living with relatives.

BUT all is not dark. These same pastors also outlined opportunities which the present situation provides for working with youth:

1. *Transportation changes bring neighborhood and community groups together. New social controls may be developed.*

2. *More activities can center in the home.*

3. *New appreciation for ethical and spiritual values as expressed in the Christian philosophy.*

4. *More opportunities for individual and group counseling.*

At Lake Geneva 1942 regional United Christian, Youth Movement Conference: Martin Harvey and an interest group

To illustrate point number 3 above, a professor on a state university campus reports concerning a new attitude this autumn upon the part of his students: "Breaking attendance records at a time when college registration generally is down, the School of Religion's course, 'Philosophy and Religion,' finds itself in a unique position. The course is offered to Freshmen, is elective, is no snap affair. Each of the 85 students was asked to write a paper on the subject, *My Religious Autobiography*. For the first time in my fifteen years of teaching, not a single note of cynicism about religion was expressed. Students are finding religion more important, vital, and of more practical value than in previous years."

This is the church's opportunity. It will take resourcefulness, self-denial, long hours, and expense. But now is the time for church leaders to help youth meet their increasingly overwhelming problems and help them find a Christian answer.

Missionary Superintendent and Educator

No man has been more closely identified with the work of state missions and religious education than J. H. Jones, who died on July 10 at the age of 73. For 20 years Mr. Jones, known widely as the "Shepherd of the Hills," was Superintendent of Missions of the Third District of the Missouri Christian Missionary Society. As director for 12 years of the Ozark Young People's Conference he was affectionately hailed by Missouri youth as "Dad" Jones

The Logic of Race Hatred

By WILLIAM C. KERNAN*

THE other day I met a man who said, "I am against everything Hitler has done except the way in which he has handled the race problem." He meant the way in which Hitler had treated the Jews. He meant that he would like to see the Jews receive the same treatment in America that has been their lot in Germany.

This man is like some other people in America who haven't the faintest idea of what they are talking about. They do not know that Hitler's anti-Semitism is the means whereby naziism has become everything that it is. They think that they can take Nazi anti-Semitism and leave the rest of naziism alone. But they can do no such thing. Hitlerism is impossible without anti-Semitism because hatred is naziism's motivating power. To accomplish its purpose naziism needs hatred. It cannot operate without it. The Nazis know this. They began years ago by calling hate to their support. In the beginning it was hate directed against the Jews. This worked. This suited the Nazis. They gathered together a lot of people in Germany whose hearts were filled with hate. They organized these people who were filled with hate.

It was as easy as it was necessary to transfer the hate of the masses to other objects than the Jews. By successive stages the Nazis did it. Against the Republican Government of Germany they used it, and the Republican Government of Germany fell. Against labor, art, learning, religion, they used it—and these are all its victims today.

Hate demands ever more and more victims. It is insatiable. The Nazis called it up out of the darkness as a demon for persecuting the Jews. This was their first crime. They did not intend that it should be their last. Hate is now strong in them. It needs new meat to feed on. To and fro throughout conquered Europe it runs seeking whom it may devour. The number of its victims is legion—beyond the ability of any man to compute. Its fury does not abate. It mounts. Nazi hate is driving Europe mad. Keep it out of America. For it destroys everything that it touches.

That is why I maintain that anyone in America who spreads malicious rumors about our Jewish neighbors is helping to create hate in America. It can do here what it has done in Europe—cause the persecution not only of Jews but of every other minority in the country.

The demagogues who stir up anti-Semitism know this well. They cannot operate without hate because it is the only source of driving power that they have for attaining power. They cannot gather power without silencing opposition. They cannot silence opposition without force. They cannot gather force without hate. They, therefore, call up hate by lying about the Jews. If they are successful at this point they have a body of followers at hand whose strength is in their hatred. This hatred, now organized, can later be transferred against every center of opposition to their rule—against the church, democratic government, labor, all minority groups. Stop anti-Semitism and you stop naziism dead in its tracks!

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Working With Students

By J. N. SHEPPERD*

OF MUCH interest to every Disciple is a heartening report that comes to us from Texas A. and M. College, College Station, Texas, a great military school where now in addition to the regular student cadets, the U. S. Government is training also Navy men and Marines. Adjacent to the campus are churches of almost every faith except that of the Disciples. The nearest congregation of our brotherhood is in Bryan, Texas, five miles away.

This little congregation through the years has offered what it could in an effort to stimulate interest in the church program of our own student membership.

During the school year 1940-1941, the congregation in Bryan collaborated with another church in paying for bus transportation for those boys who desired to come in for morning services. This meant a regular schedule with a definite meeting place. The average attendance jumped from 17 the year before to 44.

At the beginning of the school year 1941-1942, the Bryan congregation decided, much against its desires, that it was not financially able to operate the bus transportation. They disliked much to see this fine work stop. A check on the student rolls disclosed that 400 Christian Church boys were on the campus. The membership of the church decided that since the boys came from all over the nation, it might be well to invite other churches to help with the bus problem. Twenty-six Texas Christian churches contributed; so the bus was operated for another year.

The figures are encouraging to every interested Disciple. Two hundred and eighty-nine different boys attended services in the Bryan Church during the year.

During the summer term of this year over five thousand boys were in attendance. The very first Sunday sixty-five cadets came to the morning service in Bryan, and twelve went forward for church membership.

But the Disciples must look to the future. The Bryan church building is too small. These young men had to crowd into a room that would adequately accommodate forty. Oftentimes over a hundred would work their way into the room. A suitable room for them is badly needed, and could be erected on the vacant portion of the church lot. It is dreamed also that a student secretary will some day be placed on the campus to work with these students.

*Professor in Texas A. and M. College and teacher of student class in Christian Church, Bryan, Texas.

The Church and Education

By GEORGE WALKER BUCKNER, JR.*

A CHARACTERISTIC of our times which is to be found in practically every part of the world is an increasing and revolutionary interest in education. This quickened concern is apparent both in those lands where formal education is widespread and the literacy percentage high and in sections in which there is no tradition of schooling for all and where the great masses of the population are in varying degrees illiterate.

In America, where school attendance for children is compulsory, many educators are insisting that there is need to revamp the entire school system, as to both curriculum and organization. Curriculum, they assert, needs to be adjusted to the practical situations which young people face as they leave the classroom for the work of adult life. The trend here would be somewhat in line with the development already made in vocational and technical high schools—a trend resisted by other educators who see here the danger of neglecting the more cultural phases of education. Organizationally there are even more radical proposals. It is held, for example, that the subject matter of the first eight grades of school life might just as well be completed in six years. High school would take the next three years, bringing the average student to college three full years earlier than in the present American scheme. And college could, it is said, take off still another year. College would not be concerned with specialization—as is now so often the case—but with a broad cultural base on which graduate work and specialized training could build. With the proponents of these and other radical proposals other educators differ violently. The suggestions are outlined here simply to give emphasis to the revolutionary character of the increased interest in education even in America.

In many other countries around the world there is more of a sense of urgency in the concern over education than in America. Particularly where there exist great national movements of the masses on behalf of self-direction of their own life or of social and economic progress there is an almost feverish determination to reshape education to serve the purposes of the people and to accelerate its processes.

In India the dominant Congress party not only seeks for nearly four hundred million Indians the right to govern themselves but has indicated also many social and economic changes it proposes to put into effect. Educators will do well to examine the Wardha Plan of education, the official educational program of the Indian National Congress. It is a program which reveals in combination an unusual acquaintance with the technical side of education and an understanding of the practical problems associated with lifting the level of life for millions of impoverished, illiterate and almost hopeless people. Broadly, the Wardha Plan calls for "universal and compulsory" education for the first seven years of school life. Of particular interest is the way in which it links together from the very first days of schooling the customary subjects of study and a knowledge of the ancient and honored skills of the people, such as weaving, basket-making and agriculture. This is not wholly original, for the same principles are followed in part by many Christian schools, such as the Sumankhetan School at Pendra Road. The more significant fact is that a great political party outlines such a program in detail and puts it on the agenda as things which are to be.

In China the scholar has always been revered; but in more recent years education has come to be seen, not as something reserved for the few, but as an essential to the life of the individual and to the achievement of worthy goals in national life. The program for literacy among adults, with the teaching of the thousand characters considered basic in the Chinese language, had a large part in the making of the new China which even in humiliating military defeat came to be regarded as one of the marvels of the world.

Visitors to Mexico in the past decade have been impressed by the seriousness of the purpose on the part of the leaders of the nation to extend education to the most remote village of the republic. "The House of the People" is the term applied to the Mexican village school. The term is revealing of the Mexican conception of the place of the school in village life. The schoolhouse becomes, not simply a place where is taught the usual subject matter of a school, but also the center of the social, political and cultural life of the villagers. Education here is socialized in the best sense of the word. In the "House of the People" is the people's hope.

Alexander Uhl, distinguished foreign correspondent and foreign editor of *P.M.*, speaking before the Associated Church Press in 1942, told of the aspirations which stirred the people of Spain when they formed the Popular Front and won a national election from their fascist-military opponents. As they marched along in their victory parade in Madrid there shone in their eyes a light of hope whose meaning no newspaperman could convey to his readers in objective journalistic style. Typical was the attitude expressed to Mrs. Uhl by her maid—"I shall never learn to read and write, madame; but *now* my sister's children will learn to read and write!" Very deep and real are the hopes which move the common people of the earth today. And always with those hopes they associate a faith in and reliance upon that which they may understand but vaguely—this thing of education.

In the dictator nations, where the people are pawns in the hands of an all-powerful state, the conception of education adopted is that of imposing the will and philosophy of the leaders upon the people—particularly upon youth. How well this perverted idea of education has succeeded is too apparent to require comment. Older people were often bludgeoned into line in one repressive way or another; but in youth

*This article by the editor is one of a series on the general theme of Concerns of a World Church. Other articles will follow. Book rights and the right to reprint are reserved by the author.

there was developed a passionate uncompelled devotion.

In the light of this concern so apparent all over the world we pause to inquire: Just what is this magic process which we call education?

One of the most adequate definitions of education I have seen was one which came out of the Oxford Conference on Church, Community and State. "Education," the Conference said, "is the process by which the community seeks to open its life to all the individuals within it and enable them to take their part in it."

This definition is reminiscent of Edmund Burke's statement that civilization is "a contract between the dead, the living and the great unborn." And education thus becomes the passing on from generation to generation of the common culture and standards of a people. It is a social function of deep moral significance. Society has no higher function than this, no graver responsibility. Its obligation is both to pass on the experience of the past and to encourage younger minds to criticize and improve its heritage. Only thus can civilization go on as a living, growing thing. And the purpose of this process which we call education is inescapably that of fitting people for successful, abundant living. Education is for life.

In view of this growing, world-wide interest in so vital a function of society, the world church faces increased responsibilities. Since education is for life—not a thing separate and apart—the church is concerned, for the church is concerned with all that affects the well-being and the character of people. It is not suggested that the church should take over education. This is a function of society and society will, in the main, fulfill its obligations through the state or some subdivision of the state. Nevertheless, Christians are citizens; and as citizens they have duties to the state in this, as in other areas of life. These duties will be fulfilled by support of that which is good and right, by criticism of that which is wrong or is subject to improvement, and by the interpretation of Christian ideals in terms of education. The church will have need to remember that its chief contribution, here as elsewhere, will be in the advocacy of broad, basic principles and not in the field of method and technique. What, then, in the light of these obligations, can the church point out as guiding principles of education?

1. *First of all, the church must insist that education shall have complete respect for human personality.*

A basic assumption of the Christian religion is that of the dignity of the human soul. All people are to be regarded with the respect for personality to which, as children of God, they are entitled. No theory of education which looks with scorn upon any individual or group of individuals, or which regards them as mere pawns of the state or of a privileged class is worthy of Christian support.

2. *A second basic principle of education to which the church should give support is freedom to seek after and witness to the truth.*

There are many influences and authorities which on occasion try to restrain both open-minded inquiry and the free expression of that which is held to be true. Governments sometimes want control over education, not because of a love for the people, but because they wish to determine their thinking and to propagate certain doctrines and attitudes. Against all such efforts to limit education and cramp the spirit of free inquiry the church must protest in the name of him who taught that to know the truth is to be free.

It is not only governments which coerce education. Sometimes influential individuals or groups try to accomplish the same purpose. Economic interests, prejudice and ignorance are among the motivating forces back of such efforts. Christian people should possess a passion for intellectual and moral freedom which will fortify their efforts to safeguard this essential right of education.

3. *Another principle of education to which the church should give support is that it shall be socially sensitive.*

In its very nature education is social—the sharing of a heritage of culture and ideals. To be unconcerned with the needs and aspirations of mankind is to defeat its own purposes. He who has all his life been insulated from the problems and tragedies of the masses has been cheated in the process of education. He who has never sought the solution to the question of human inequality has never really been a student. Education must be aware of and concerned with life's universals. Distinctions of race, class and narrow nationalism have no place in an education in which civilized society seeks to "open its life to all individuals within it and enable them to take part in it."

4. *A final contribution which the church can make to education is to enable it to be always humble, and yet always spiritually expectant.*

The danger of modern education, wrote T. R. Glover in one of his essays, is "the danger of the groove." He meant the danger of knowing more and more about less and less—and, in consequence, failing to see things as a whole. It is a concern for means without ever seeing life's great ends. It is when education is satisfied and content with its own achievements that civilization falters. It is when education is humble and concerned with ends and is spiritually alert and expectant that progress is made.

Apart from its relation to education in general, the church has its own specific responsibility. It is, as the Madras Conference pointed out, to see that "the full Christian heritage is made available to its own members and to as many others as it can reach." In sharing that Christian heritage the church employs many agencies of education. Among these are the Christian home, the church school, its study groups and institutes for training leaders, its Christian colleges and seminaries, and various community and regional organizations for study and conference. A glance at these and other means available for carrying on an educational program leads to the conclusion that the church is not adequately utilizing its almost limitless possibilities in Christian education.

Both in the broad field of education and in its own distinctive area the church's largest contribution to education is its Christian conception of human life. "Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance."

Thanksgiving in a World at War

By A. V. HAVENS*

THIS year, it is well that tradition sets aside a day of Thanksgiving, else we might not pause to see again the picture of the Pilgrims on their way to church and turn ourselves in thanksgiving to God, the giver of every good and perfect gift.

It is well to realize that the observance of the first Thanksgiving Day was held in a year of great adversity. This year it will be of particular interest to note in the picture that as they went to church, it was necessary for the Pilgrims, wearing their tall-crowned hats, to carry arms because of the lurking enemy. We need to be reminded, too, that even in times like this, strong men turned with contrite hearts to the house of God to give him sincere thanks for his unceasing blessings.

Each year has its peculiar content of things for which we are thankful. This year we have all the usual causes for thanksgiving. Nature has been unstinted in her bountifulness. We have been blessed with abundant harvests. There has been no blighting drouth. No devastating plague has swept across our country.

This is a year of great national prosperity. The farmer is receiving high prices for his produce. The laborer is obtaining higher wages for his hours of work. The wheels of industry are being urged to greater speeds to meet the increasing demands for their products. The marts of trade are swamped with crowds of people eager to buy. Yes, we have all the usual items on the Thanksgiving Day list for gratitude.

However, this year, the usual items, always of a rather mercenary nature, are swallowed up in the deep concerns of this tragic hour. We are grateful, of course, that millions of unemployed are now on the pay roll, and millions who were hungry are now being fed, but there is a sobering thought in the realization that this opulence is being borne up on a tidal wave of the blood of our brothers across the seas. Our prosperity stems from the depths of their need and misery.

Some will find it very difficult to offer their thanks today. Some, perhaps, looking through tear-dimmed eyes at his picture, will find it too difficult. The Children of Israel in their captivity, mournfully wailed, "How can we sing the Lord's song in a strange land?" Many today will cry, "How can we give thanks to God in a world at war?" They will be thinking of the misery and privation and horrible loss of life that are present in the world today. They will also be thinking of our own boys leaving our firesides for the training camps and battlefields.

We live in a world at war. It would be folly to seek to minimize that. Yet it is in just such an hour as this that we need to be reminded that the deep and dark experiences, the disappointments, the sorrows and separations can be rightly judged only whenever we are able to see them in perspective. The most terrible catastrophes are many times revealed as blessings in disguise. Shakespeare reflected, "Sweet are the uses of adversity." The Apostle Paul with matchless faith was convinced, "All things work together for good to those who love the Lord." In that faith he could write to his Thessalonian friends and say, "In everything give thanks."

In a world at war, we can give thanks to God for pain; thanks that a suffering appendix, for instance, makes itself known in pain severe enough to cause us to do something about it, lest we go unwarned to our death.

In a world at war, we can give thanks that shortsighted self-interest and power politics create enough suffering to stab us awake to their evilness. In the second year of the depression, John Haynes Holmes said, "Suppose it had been possible for an economic order based upon self-interest and greed to perpetuate itself without ever leading to disaster, would it not have meant that the God of the prophets was pure illusion?"

I believe what he said concerning the depression can be said with equal truth concerning this war. Suppose it had been possible for a world order based upon self-interest and greed and power politics to perpetuate itself without resulting in a horrible war, would it not have meant that the God of the prophets was pure illusion?

The psalmist sang words that are peculiarly fitted to our lips this hour:

> The nations are plunged into the pit they have made;
> Their foot is caught in the net which they have hidden.
> The Lord is made known; he has executed judgment.

In a world at war, we may well thank God that the price is being paid for lasting peace. In the Letter to the Hebrews, it is written, "Without the shedding of blood there is no remission of sins," a statement that is too tragically true.

It was when Christ hung upon the cross, slowly bleeding to death, that the multitudes returned to their homes muttering and smiting themselves on the breast; and the Roman Centurion, hardened by many a campaign in the Near East, confessed, "Surely this was the Son of God." It was the sight of helpless Christians being thrown into the arena to be torn and devoured by hungry beasts or covered with pitch and burned as living torches in Nero's gardens that finally melted the cruel Roman heart to allow the recognition of the religion of Jesus.

(See next page.)

*Minister Central Christian Church, Glendale, Calif.

Mexico's Evangelistic Crusade

By F. J. HUEGEL*

A TIDAL wave of revival is sweeping over Mexico. The nation is being stirred as never before in her history. The National Evangelistic Crusade launched in December 1941, like a mighty stream, is carrying everything before it, and drawing into its bosom all the Evangelical forces of the country.

F. J. Huegel

The object of the campaign is very simple. A Gospel portion in every home is the supreme purpose. "Go ye into all the world and preach the gospel to every creature"—the church's marching orders are kept ringing throughout; in every aspect of the Crusade resounds the great commission. All who take part are pointed to one, and only one, source of strength for the demands of the struggle: to him who said, "All power is given unto me in heaven and upon earth. . . . So I am with you always."

The method is very simple. A church is visited by leaders of the Crusade; evangelistic fires are kindled; a daily prayer circle is formed; the great commission is presented and a call made for volunteers who will go from house to house taking a Gospel portion to every home in the district assigned to that church. Mexico City has, for example, been mapped out, colonies have been assigned to different churches. Great maps have been hung up beside pulpits so that whole congregations could watch the progress of the Crusade. In Mexico City some 50,000 homes have been visited.

In many of the leading cities of the republic, the Crusade has been launched. Disciples, Methodists, Presbyterians, Baptists and Nazarenes are taking part. Calls are coming in from all parts of the country from churches that wish to participate in the campaign.

As one would expect, there has been a mighty stirring among Roman Catholics. *Cultura Cristiana,* a Catholic organ, called attention to what the Protestant forces are doing and demanded of the clergy a similar undertaking. Immediately there was started an exact duplication of our National Crusade. Five million booklets containing the four Gospels, according to the Catholic Press, are to be published. The first edition is already out. Evangelical leaders are rejoicing in what they consider the greatest victory in the history of Mexican Protestantism. In this land the Bible has been a prohibited book; and many a bonfire has reduced to ashes Gospels given out by Evangelicals. As one preacher, referring to the Catholic edition of the Gospels, said, "You can't put out a fire with gasoline."

In no place has the Crusade been carried on with greater fervor than in Aguascalientes and San Luis Potosi, where the Disciples are stationed. In Aguascalientes the prayer circle which was formed meets both morning and evening. In this great city, the capital of the state, only a few more homes remain to be visited for the completion of the task. The mayor of the city, a Disciple, offered his services when the call was made for volunteers. In San Luis Potosi, where Baptists, Presbyterians, and Nazarenes are also at work, union meetings were held; and when the call for volunteers was made, the first to respond were the pastors of the churches. According to reports, the undertaking has been practically consummated in San Luis Potosi, a city of 80,000 people.

May I close by making a call for prayer? The Crusade was conceived in prayer. Only prayer has made possible its development. Millions of homes must yet be visited. Pray that the Lord may raise up laborers.

*Missionary in Mexico City, with The United Christian Missionary Society.

Thanksgiving in a World at War

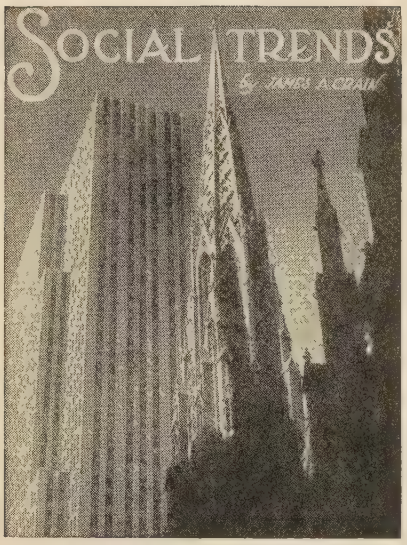
(*Continued from page* 20.)

It was the sight of little children bent in drudgery in the factories and mines of England, the weariness and misery, the diseased and twisted limbs of those slaves of an unmerciful industrial system that captured the minds of some of England's leaders who fought through decades for better working conditions, shorter hours and higher wages, finally resulting in the Factory Act and the Mines Act and the deliverance of little children from their bondage. Upon their bodies they bore the sins of industry, and in the shedding of their blood came the remission of those sins.

George Stewart, in his book, *The Crucifixion in Our Street,* referred to the return of German prisoners at the end of the last war, gathered from the plague-ridden hospitals in Siberia. He mentioned one particular group of four hundred, all badly wounded, more than half of them blind, and said, "These were men who had been drafted into suffering, whose flesh and minds had been laid under the world's crucifixion in the years 1914-18, men who bore in their bodies the sins of others, the mute appeal of whose affliction went forth to shame and to arrest the hearts of all responsive natures."

He could also have mentioned some of those boys who returned to our own shores with their minds deranged, their bodies mutilated. They all had paid the price for peace.

We had hoped it was enough. We had hoped that their pain and anguish, the devastation of distant lands was enough to incite every human heart to cry, "Never again." Indeed, there was such a hue and cry for peace as the world had never heard before. We were sick with war. But it was not enough. The full price had not been paid. Today, again, the price for peace is being paid. Yes, it is an experience that fills us with horror, but it is that very horror that may spur us on so to strengthen the forces of righteousness the world around and so to tear out the evil in our hearts that love will replace hate and peace will cover the earth as the waters cover the seas.



Rural Christian Education

THE Protestant churches of America are confronted with a problem of Christian education of such magnitude that if they fail to meet it with Christian statesmanship the penalty may be disaster for evangelical Christianity. The United Christian Education Advance is authority for the statement that there are ten million children, seventeen million young people, and thirty-three million adults in the United States who are without any form of religious education, who have no formal contact with the church, and who live day after day as though there were no such thing as Christianity.

More Youth on Farms

A very considerable number of these people are in rural areas. The American Youth Commission tells us that almost half of the 21 million American youth between the ages of 16 and 24 live in communities of less than 2500, and that three out of every five of these live on farms. Three quarters of a million more young people now live on farms than in 1930 and there are almost a half million more living in villages now than in 1930. The number of young people on farms is increasing five times more rapidly than the general population of the United States. Between 1920 and 1930 nearly 200,000 more young people left the farms and went to the city each year than returned. But with the coming of depression in the early '30s the tide slackened, and the rural areas were confronted with the problem of unemployment or under-employment of its youth.

Under stress of war conditions the armed forces and war industries are draining the rural districts of their youth, but as soon as the war is over and the army and the war industries are demobilized, we may face an even greater problem of unemployment. Therefore, it behooves the churches to begin now to plan for the time when returning youth will be clamoring for jobs and for a place in the life of the community. If Christian education fails now to take that problem into its thinking it will face disaster.

Rural Community Expanded

One factor which the churches must recognize is that the coming of the automobile has expanded the effective size of the community beyond the scope of its existing social institutions. This is true both for the school and the church, though it must be confessed that school authorities have been quicker to see the solution than have the churches. The average rural school district is not able to provide standardized elementary and secondary education for its children. Therefore, several districts go together and form a consolidated school district which is able to carry the financial load of good elementary and high school buildings and equipment and to employ qualified teachers to give instruction. But the churches, for the most part, continue their old program of competitive denominational sectarianism. While churches cannot be consolidated as easily as schools, the worst features of religious competition can be eliminated if all parties have the will to do so. In some communities outright merger of churches of a given area may be possible. Short of that, two or more churches in an area may employ a pastor jointly, working out a cooperative arrangement in service and worship. In the October issue of WORLD CALL, Jacob J. M. Strite described another method whereby the churches can meet the problems arising from the expansion of the effective community by the formation of a township (or county) church council. Under Mr. Strite's leadership, the Salem Township Interchurch Council has given the six churches of that area a new sense of interdependence and cooperation and has brought about closer fellowship with the township school and with the community in general.

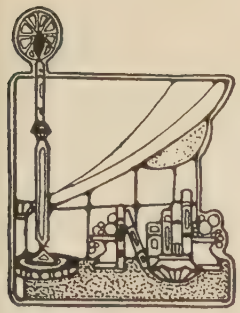
Training of Leaders

If the Protestant churches are to meet the challenge presented by the rural areas, they must provide better leadership. We cannot wait to educate a new generation of young preachers who will take the rural church as a field of labor. Therefore, we must use the leadership that we have. After all, the present leaders of rural churches have stood by in the heat of the day, and what there is of the rural church is due largely to their sacrificial labors. But we must make good rural pastors better rural pastors. Therefore, we must give them access to educational opportunities. Many state universities or agricultural colleges now provide retreats or training schools for rural ministers lasting from a few days to two or three weeks. In addition, schools like Cornell provide special short courses for rural pastors and church workers. Merom Institute, Merom, Indiana, has a rural pastor's retreat each summer and various other state and national gatherings of this type are available.

Relation to Social Institutions

There must be developed a closer relationship between the rural church and other rural social institutions. The American Youth Council's pamphlet, "Rural Youth in Action," cites numerous examples of how rural youth themselves have brought about a closer cooperation between the various social institutions in rural areas. This is a field in which the church is especially fitted to take the lead.

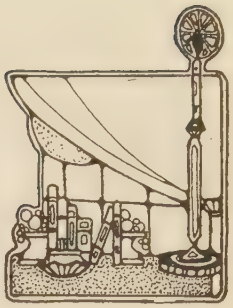
If the rural church is to meet the demands that are laid upon it by the times it must get rid of its isolation, it must cease to concern itself largely with the doctrinal and legalistic aspects of religion and begin to be what it is in reality—the leavening power that gives life and vitality to the whole community.



Book Chat

Bready—Temple—King—Smart—Brightman Torrey—Goodspeed

By C. E. LEMMON



WAS it Lecky who said, "The greatest date in modern English history was May 24, 1738, when John Wesley was born"? This seems to be the premise of an interesting treatise called *This Freedom Whence?* by J. Wesley Bready. The author traces the history of England leading up to the Wesleyan revival. "The eight decades following the Restoration (1660) Britain's moral, spiritual, and social life plunged from bad to worse," and the *Cambridge Modern History* called it a period of expiring hopes. Then came Wesley and his revival. Not only did the revival result in making a new church, but it had an enormous indirect social influence. Wesley attacked slavery and the liquor traffic, planned constructive social work and brought about a rebirth of the nation, making possible such leaders as Wilberforce and Shaftesbury. The author is convinced that the hope of redemption again is in the revivalistic spirit of Evangelical religion. The book is long, well written, and has a tone of urgent vitality.

Less pretentious, and yet equally challenging is the voice, not from Evangelical England, but from the Anglican church and its Archbishop of Canterbury, William Temple. A little Penquin Special called *Christianity and Social Order* contains the spiritual and social creed of this great leader of world Protestantism. This disarmingly simple argument should not blind one to the cogent reasoning and almost radical conclusions which it contains. It is a justification for the positive intervention of the church in social reform in pressing home the principles of Christianity upon political and business leaders. The Archbishop doubts that the church should take up specific issues in party politics but he certainly is for no cloistered gospel. He has many respectful things to say for the Wesleyan revival, by the way, and wants the church to lead out with vigor in clarifying the principles of human dignity, worth, and justice to be found in our Christian faith.

Motives for Christian Living by William P. King contains no ideas which would not come naturally to one well acquainted with New Testament teaching, and yet the book is valuable. In the first place, it directly faces the problem of motive, acknowledging the dilemma between the perfectionist note in the gospel and the weakness of human nature. In the second place, it brings into focus the limitations of naturalism and materialism from the point of view of motive. In the third place, it emphasizes the importance of theistic belief as related to the question of motive. The material is well organized into two divisions, first dealing with the ethical ideals of Christianity, and the second, on motive power for the Good Life.

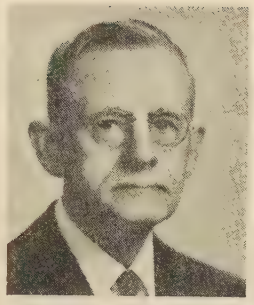
W. A. Smart gave the Fondren Lectures for 1942 at Southern Methodist University under the title, *The Contemporary Christ.* He begins by pointing out that the interest in the historical Jesus is recent and that biographies of Jesus are peculiar to the last two centuries. Christian thought was formerly concerned almost exclusively with Jesus in his transcendent aspects. In spite of the revived interest in the historical Jesus, the tendency of later New Testament criticism, and especially the "form criticism," has been to push Jesus into a background of vagueness and doubt. The author examines this tendency to make Jesus more elusive, and his lectures are an attempt to point the way to a more positive, vivid and emphatic realization of the living Jesus of Galilee.

The Cole Lectures at Vanderbilt always bring forth a first-rate volume. This year it is *The Spiritual Life* by Edgar Sheffield Brightman of Boston University. Dr. Brightman rejects emphatically the position of those who would play down the words "spirit" and "spiritual" as being vague and unrealistic. He thinks there is a distinction to be made between personality and spirit. "Personality is the total life of consciousness, good, bad, indifferent: concerned with ends, means or dreaming; rational, irritational or neutral. Spirit refers to the ideal aspects of personality. When we speak of spiritual values we are speaking of personality on its highest levels." Dr. Brightman quotes copiously from the Scriptures to prove his point.

Those readers who are interested in the work of Dr. Charles Cutler Torrey of Yale and his contention for the Aramaic origin of the Gospels will, of course, want to possess his newest contribution called *Documents of the Primitive Church.* With space for only a brief mention of the work here, let it suffice to say that this is a further reassertion of his position for the much earlier dating of the Gospels than is generally recognized by the usual run of critics. The book is technical and difficult but of considerable general interest.

A History of Early Christian Literature by Edgar J. Goodspeed is a story of the literary work of the early Christian fathers. It is done in such charming style as to read like a novel. It is scholarly and authentic, yet so interestingly written as to hold the attention of the general reader throughout. This is another instance of Dr. Goodspeed's rare gift of making the product of scholarly research available to the whole church.

(*Continued on page* 43.)



C. W. Plopper
Treasurer

Dr. Robert M. Hopkins
President

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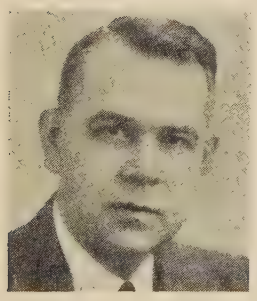
Faces a

THE faces that line the outer edges of these pages are those of the officers and executive staff of The United Christian Missionary Society. The officers, Dr. Hopkins and Mrs. Doan, were elected for the quadrennium by the International Convention meeting in Grand Rapids in July of this year. The staff was elected by the trustees in their first meeting of the new missionary year, September 16 and 17.

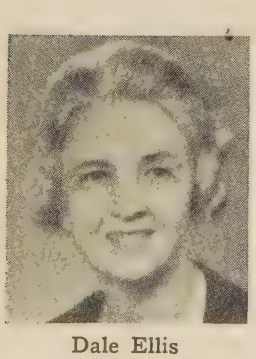
The Staff

There have been many changes in the four years within the staff of the United Society. Dr. S. J. Corey resigned in July, 1938, and Dr. Robert M. Hopkins was elected to succeed him in the office of president at the Denver Convention in October. Francis W. Payne was elected assistant treasurer and legal counselor in October also. E. K. Higdon was elected secretary of oriental missions in April, 1939. In December, 1939, Miss Lela E. Taylor, vice-president of the Society and secretary of Latin American missions, resigned because of ill health, and in October, 1939, Mrs. R. A. Doan, missionary to Japan, was elected to fill the position of vice-president. In September, 1940, Mrs. Ora L. Shepherd resigned as executive secretary of the department of missionary organizations and she was succeeded by Mrs. H. B. Marx of Pueblo, Colorado. To fill the Latin American vacancy, which had been temporarily filled by J. D. Montgomery, missionary to Argentina on furlough, Mrs. Mae Yoho Ward was elected in March, 1941. The department of religious education lost its executive secretary through the resignation of Dr. T. T. Swearingen in November, 1941, and M. Owen Kellison, pastor of the First Christian Church, Ponca City, Oklahoma, was elected to fill this position in May, 1942. Two of the best-loved workers of the United Socity were retired at the close of the quadrennium—Dr. Alexander Paul, executive secretary of the department of oriental missions; and Dr. Royal J. Dye, field worker of the department of financial resources. At this time also Dr. James A. Crain was transferred from the department of social education and social action of the division of Christian education to the division of home missions, filling the office of executive secretary in the newly created department of social welfare.

Francis W. Payne
Asst. Treasurer and Counselor



Willard M. Wickizer
Home Missions
Church Development and Evangelism



Dale Ellis
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Dr. James A. Crain
Home Missions
Social Welfare

Virgil A. Sly
Financial Resources

H. B. Holloway
Office Manager

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Mrs. R. A. Doan
Vice-President

Hazel I. Scott
Secretary

Significant Movements

Within this period the newly organized Home Missions Planning Council has grown to be a body of utmost significance in the life of the Society and in the total program planning processes of the brotherhood. The United Socity, cooperating in Unified Promotion wholeheartedly, endeavored to bear its part of the Five-Year Program of Advance culminating June 30, 1942, as well as participating in 1940 in a nation-wide series of Brotherhood Convocations.

As the shadows of war drew ever closer to the shores of America it seemed necessary that the Society rise to meet the situation by the forming of a Committee on War Services. This committee has done much to clarify our relationship to the services of the chaplaincy and to enable our brotherhood to participate in services to men in our army and navy and to meet the ever-increasing problem of the defense communities.

Evelyn Honeywell
Assistant Secretary

The Emergency Million was launched by Unified Promotion in July, 1941, to meet the desperate need of brotherhood causes for funds with which to meet the advancing emergencies in the regular work and those brought about by the world war. The Society, during the last year, has given wholeheartedly of the time and effort of the staff in assisting to make the first year of the movement one of significant success.

During this same time the division of Christian education with other Protestant bodies of North America, launched the United Christian Education Advance, a movement of unusual importance in program building and the enlistment of persons in the total educational program of the church.

Dr. C. M. Yocum
Foreign Missions
India and Africa

The achievement of deepest significance of the entire quadrennium was the payment of the debt of The United Christian Missionary Society. One hundred and seventy thousand dollars of new money with additional funds from the old boards made possible the liquidation of the debt of the United Society which had accumulated from 1920 to 1933. The by-laws of the Society provide that "any overdraft of the preceding year shall become a first charge against the budget of the new year," eliminating the possibility of another operating deficit. This achievement was made possible by Emergency Million.

(*Continued on page* 27.)

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Mrs. Mae Yoho Ward
Foreign Missions
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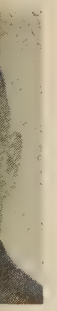
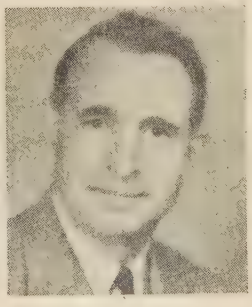


Genevieve Brown
Missionary Education

Mrs. H. B. Marx
Missionary Organizations

E. K. Higdon
Foreign Missions
The Orient



Constructive Good Will

By MAE YOHO WARD*

IN VIEW of what seems to be an organized effort to bring missions in South America into ill repute, Protestants in this country need to know the facts.

It must be remembered that Rome, believing that it has the one true church, is always opposed to propagation of any faith other than its own. Here lies one of the fundamental differences between Catholics and Protestants. Rome is infallible. Protestantism on the other hand can always admit its mistakes; and if the Catholic church can show Protestant missions any errors an effort will be made to correct them.

The argument to be found in these articles is that Latin America is solidly Roman Catholic and that to carry on Protestant work is like carrying coals to Newcastle, if not actually destructive.

This is a mistaken assumption. Newspaper correspondents and casual travelers to Latin America have been able to observe that many of the people are completely unchurched, even in the large urban sections where the church is strongest. Among the millions of Indians in South America, the Roman Catholic Church has done practically nothing. There may be a visiting priest who goes into the community for a day or two every month or every quarter, or there may be a small rustic church where mass is said in an unknown tongue, but where no vital religion is preached or taught. While doubtless there has been some proselyting by Protestant forces, this amounts to very little in the light of the unchurched millions of Latin America, which is a field so large that the Protestant movement cannot hope to cover it in our day.

Some of the facts and figures as found in the articles referred to are not true. For example, John White, in the August number of the *Catholic Digest*, says that there are four hundred missionaries in Argentina sent out by the United States. That number ought to be cut in half, but even if four hundred missionaries were in Argentina that would mean one for every thirty-five thousand of the population. Argentina isn't concerned about that proportion. In fact, Argentina isn't concerned at all about this campaign which is being carried on in the United States, which is propaganda manufactured here in our own country. Argentina has its doors open to all kinds of beliefs and ideologies. She realizes that there would be no cause for concern over such a small group of missionaries, even though she were opposed to the missionary idea.

The Roman Catholic Church itself has found it necessary to send in missionaries to South America. The convents are full of Spanish and Italian students and priests. Nationals have not been interested enough, or influenced sufficiently by their religion to give themselves to the priesthood in such numbers that Rome can take care of her churches in South America. On the other hand, the bishops of the Methodist Church, for example, in South America are nationals.

When considering the work of Protestant missions in Latin America, it needs to be kept in mind that the whole matter of religious liberty is involved. When the post-war era begins, and if the United Nations win, then one of the basic, fundamental beliefs we want written into world thinking is this of religious freedom and tolerance. Protestantism has always stood for this idea. If there is to be hemispheric solidarity, Protestant missions will have to give to Latin America the idea of tolerant religious freedom. Rome itself will not do this.

Protestant missions can also give to Latin America a sense of individual responsibility which has been sadly lacking there.

Here in our country is a Protestant heritage which has given this sense of individual responsibility, growing out of the reading of and commitment to the Scriptures. Latin America is an illiterate continent as far as the Bible is concerned. Father Huberto Rohden, in Brazil, stated that out of a hundred Catholic laymen only five, on an average, knew the Scriptures, and out of a hundred Protestant laymen only an average of five do not know the Scriptures.

John White also tells of a Protestant school in Buenos Aires where he says the

Christ of the Andes

Mrs. Ward

pupils are given a glass of milk and a light lunch every day free of charge to entice them away from Argentine schools. I do not know to what school he refers, but I do know that *Colegio Ward* with its enrollment of almost eight hundred students gives nothing away and makes no attempt to entice students, other than the enticement that comes because the school is of very high standing. The tuition fees in *Colegio Ward* are high; it is practically a self-supporting school, and it is supported by men and women who want their sons and daughters to have the best of education and are willing to pay for it.

Colegio Internacional in Asuncion is likewise almost self-supporting. No attempt has been made there to proselyte Catholic children. It was only within the last two years that we have had an organized church in Paraguay. Almost the entire student group is Catholic, and Catholic parents are willing to pay a fairly high tuition fee in order that their children may be in attendance at a Christian school. Last year, because of student strikes in Asuncion, all secondary and higher education schools were closed and only *Colegio Internacional* kept its doors open, operating normally and being, in an atmosphere of change and upheaval, an institution of stability and permanence. It was this that Catholic parents wanted for their children, and there is no indication of antagonism on the part of those parents toward Protestant missions. In fact, the very opposite is true.

The same statement may be made in regard to the attitude of the government toward the school. Last year Robert Lemmon, director of *Colegio Internacional*, was asked by the president of the republic to serve on the committee for secondary education for the country. Other governments have shown their appreciation for the type of education given by missions schools. When the Brazilian republic was formed in 1889, and liberal-minded men saw the need for improving the whole

*Mrs. Ward is executive secretary of the department of Latin America of The United Christian Missionary Society.

educational system, they took the Methodist and Presbyterian schools as models.

"Among Bolivian leaders, not only in La Paz, but in other cities, there are many who look back with pride and satisfaction to their training in the American Institute, the Methodist missions school in La Paz. These men are powerful factors in keeping alive ideals of democracy and fair play."†

Instituto Ingles is a Presbyterian school in Santiago and has had a marked influence on Chilean life over a period of many years. Such is the official confidence in this school that it has been allowed to adopt its own system and conduct its own examinations, rather than follow the state plan. Chilean businessmen prefer to take graduates from this school because they have found that the moral training given there makes them more reliable.

The Peniel Hall Society is a self-supporting missionary center for the Aymaria Indians. The Bolivian Government recognized the educational work of this Society in 1936 by awarding it an honorary certificate of merit. These institutions and many more which could be mentioned, have, according to Dr. Stanley Rycroft, "maintained a fearless and sometimes a costly witness to truth and integrity and have helped change the moral climate of nations."

Missionaries stay in the country, they learn the language (as opposed to the general policy of businessmen), they become respected members of the community whose unselfishness is generally recognized.

South America is fearful that our talk of "Good Neighborliness" is only a convenient tool for the present. Mission work is the long-view of good will.

†Quotation from a former American minister to Bolivia.

Plantation Workers and the Way of Life

ONE may travel among our outstations in Congo for weeks and not find as many church members living in those scores of villages as are working at the palm and coffee plantation at Bomputu. Dr. Jaggard spends a week every three months directing the dispensary work and treating the ailing among the 1100 workmen, their wives and children. This affords an opportunity for me to go with him on this trip, which is nine hours travel by launch, to help the teacher. Through worship service, school and personal contacts, this teacher seeks to remind the Christians of the way that Jesus offers, through the tangle of old and new ways, observed among the various elements of the plantation. He is also enrolling inquirers who may come to confess that Jesus offers the only way for them.

Besides the large number of our Monieka villages represented at Bomputu, there are some Christians from villages served by Lotumbe teachers. Another interested group comes from the Kasai, with New Testaments and hymnals in another African language.

A new teacher had gone to serve these people a month before we visited them in February. We helped him to organize a class of women in school and to gather up the boys who had not cared to return to school after a brief vacation following the departure of the former teacher. Some Christian leaders stood aloof, also, because this new teacher was not as affable as the former teacher had been; so we had to persuade them to do their part in helping a man accustomed to work in a village to adjust himself to the problems of this larger and more varied community.

We closed our work on the Friday set aside as the World's Day of Prayer. We planned meetings in two camps, encouraging men as well as women to take part. It seemed that these groups uniting with believers all over the world, in prayer for those who suffer, were themselves being more closely knit together, and that the earnest young teacher would find it easier hence forth to point out Jesus as the way of life.

—Mrs. Louis F. Jaggard.
Belgian Congo.

Chinese Courage

Many Christian Chinese have maintained confidence in the power of God and in the ultimate victory of right—this during crises that prove men's souls. Speaking of such Christians, the Rev. F. Olin Stockwell says:

"I think of that Chinese friend of mine who is named Luther Shao. Fleeing with his family before the Japanese terror, living in strange cities in cramped quarters, riding on open trucks with small children and not knowing where his loved ones would spend the night or get the next meal, he found time to gather together scores of Bible passages that would encourage fellow Christians during such hours of trial. Brave words that spoke God's presence and power—he published them for all in China to read. . . "

The Executive Staff

(*Continued from page* 25.)

Significant Events in the Work

This four-year period has been so crowded with unusual events in the work that space does not permit an adequate listing. However, the mention of a few will be of interest. In September, 1939, we were shocked with the news that Mr. and Mrs. W. H. Edwards and their son, Don, were among the survivors of the "Athenia" torpedoed and sunk in the North Atlantic. Another shock came in the sinking of the "Zamzam" in the South Atlantic in May, 1941, in which again the Edwards were involved, as well as Dr. and Mrs. A. G. Henderson, all headed for the Congo.

In August, 1940, Dr. Alexander Paul left the United States for China in order that he might assist our missionaries and nationals in meeting the increasing strain of the war situation. The flames of war were not only burning fiercely in the Orient at this time, but the whole of Europe had joined in the conflagration. The situation in China grew so tense that in December, 1940, upon the advice of our state department, the women and children of our mission were evacuated from China.

On December 8, 1941, the United States was plunged into the world conflict. The missionaries in China were interned; no direct news has been received of the fate or condition of missionaries in the Philippine Islands; and missionaries in Japan were confined to their homes. But much joy was in the hearts of all with the announcement that the missionaries from Japan and China were in the process of repatriation, and upon the arrival in this country of Mr. and Mrs. R. D. McCoy, Dr. Alexander Paul, J. H.McCallum and H. H. Haskell on the "Gripsholm."

The Look Ahead

It is for such a time as this that the work of the United Society looms with unusual significance and purpose and power. The United Society is a service arm of the church. It was brought into being for the express purpose of doing the work of the church in ministering through Jesus Christ to the needs of mankind. It is, to use a term familiar in this day, the front line of the church's world mission. The staff of the United Society faces its new quadrennium with confidence because of its confidence in the brotherhood, and with trust and faith in the God who leads the way.

Hiking and Biking in Jamaica

By E. R. MOON*

LIKE people in most of the rest of the world, we in Jamaica are now doing without many things we always took for granted and thought absolutely necessary. Many of the lessons that we are learning will be of permanent value to the Island. A greater variety and more abundance of foodstuff is being grown. Because of the shortage of gasoline, the horse, the mule and the donkey are again coming into their former place of dignity, and even the most dignified of the human species are being humbled. All must do a good deal of walking and strap-hanging. Government officials, clergymen, even bishops and canons may be seen on bicycles.

Recently I bought a bicycle, donned my son's sport shirt and went downtown to attend to some necessary business. The next day the daily paper published that a clergyman had actually been seen downtown without a coat. Many others are now joining me in the new freedom. Certain conventionalities have caused a great deal of unnecessary perspiring in this land!

Jamaica's country roads are too steep for bicycles, so most of my riding is confined to the city. However, last week I had to make a trip to one of our rural churches. I pedaled out some twelve miles along the Windward Road that follows the seashore eastward from the city. I left my bike at a wayside store and continued my journey by horseback. We followed up a valley that had recently been devastated by floods. Most of the road was completely washed away. The river bed up which we went for some miles is dry all the time except after some torrential downpour, then it is a raging torrent. Passing this devastated section we followed up the narrow but beautiful valleys of Cane River and Friendship Brook where water is always flowing.

I spent two hours in conference with the minister and some of the officers of our Friendship Brook Church, and with the teachers of the government school held in our church building. I am the manager of that school and have to see that everything is in order and make reports to the Jamaica Educational Department. After paying bills and arranging for some needed repairs, I ate my lunch and was ready for the return journey.

The good horse negotiated the journey down the steep, rocky trail with many a slip but never a complete fall. By one o'clock I was back to where I had left my bike. It was sizzling hot on the paved highway but I did not want to wait till evening, so mounted at once. Taking a slow, easy pace I reached home by the middle of the afternoon, having stopped at the home of one of our ministers for a little rest and a cool drink. Was I tired? It took me about three days to get rested; but I felt no ill effects other than sunburnt arms from wearing a short-sleeved shirt. I had had the cycle but a short time and that was the longest bike ride I had taken in over 40 years.

Mrs. Moon and I frequently walk from five to seven miles a day in calling on members; and since the Sunday bus service has been discontinued, we walk that far every Sunday in reaching our churches. When one walks that far under a tropical sun and preaches three times he is about ready for rest and does not want the Monday morning rising bell to sound too early. We are grateful for excellent health and for strength that enables us to carry on.

All our ministers are experiencing the same and even greater difficulties in reaching their churches. They are all cheerfully carrying on and doing much to keep up the morale of their communities. This is a very important service now. Several of them are serving by government appointment in important war emergency positions.

Cyril H. Morris, who graduated from Drake University June 5, has just returned to Jamaica and will be taking up work in a few weeks. We are proud of our ministers. In college preparation they rank second to none in the Island.

*United Society missionary in Jamaica.

Mungeli, India

There are many supreme elements of joy in Mungeli, such as the large, strong church with a baptized membership of about three hundred, a junior church with an average attendance of one hundred and fifty, a primary school of good standing, a boarding hostel for primary school girls, older students going from Mungeli to other places in our mission for further training, the many Christian homes here comprising a total Christian community of over five hundred, a fine hospital where scores of people are cared for each day, splendid teachers, hospital workers, evangelists and Bible women, such noble leaders as Dr. Hira Lal and others, and countless humble Christians who are not in places of leadership. The Lord has reason to rejoice because of many fine things here.

—L. FRANKLIN WHITE.
Mungeli, C. P. India.

Peace

Let me hold fast my friends,
And love my neighbors, of whatever race;
Sometime, when this war ends
And history writes it in its proper place,
I shall be glad that I
Let no hate rankle, and no rage increase
The world's too great supply
Of all that worked against the cause of peace.

—LALIA MITCHELL THORNTON.
Australian Christian.

Fellowship With Men In Service

Many churches all over the country are making a serious attempt to keep in touch with their men in the Service. An example is Country Club Christian Church, Kansas City, Mo., of which Warren Grafton is pastor. This church has formed a Service Men Committee of 28 members of which Frank Gentry is chairman. This committee writes to each of its 106 boys in Service each month, enclosing with the letter some personal remembrance. One month it was a photograph of the church, pictured above. Another month the enclosure was a small needle case made by Mrs. Gentry. The Committee also entertains each month 100 of the men in training in Kansas City. At the dinner table each boy is given a photograph of the church on a card for use in writing a note home, stating that he was at church that day. The host at the table gets the home address of each boy's mother, or some relative or friend, so a note can be sent from the church

Vacationing in Capetown

By GERTRUDE SHOEMAKER*

THIS new place you are going to—do you know anyone there? Where will you live since your parents and friends are not there?'' Such were the questions our Congo people asked us, and that we asked ourselves, when the Mission decided we should take our vacation in South Africa. Several missionaries had come and gone that way, it is true, and we had the addresses of several prospective friends; nevertheless, our six months' vacation took on the aspect of an adventure.

Mr. and Mrs. Herbert Smith and daughter, Laura Jane, Miss Edna Poole and I left Coquilhatville November 19 and arrived at Capetown December 12, after a journey of eleven days by river steamer, four nights in hotels, and the better part of eight days and nights on the trains.

It was summer time in Capetown with its accompanying abundance of fruit, vegetables and flowers. After several days of anxious searching (it was the crowded vacation time) we found two apartments in the same house close to the sea. The balmy and invigorating ocean air was all we had looked forward to, and the occasional ocean bath made us forget there was such a thing as the hot, sticky Congo-forest atmosphere.

The country was beautiful; the activities of that busy port city were interesting, but the most satisfying and enduring experiences were finding friends and opportunities of worship in our churches. The first week we were there we attended the Sunday school picnic held under the pines and oaks on the mountain side next to the Rhodes Memorial Monument. Mr. Smith was asked to preach at the Sunday evening services and to tell of the mission work in Congo. We women attended and spoke at the monthly meetings of the women's council. We not only met the members of the Capetown congregation but we met visitors from the Transvaal and Rhodesian churches who were vacationing at the Cape. We attended prayer meetings, Bible schools, communion services and evening services of three of our colored congregations where we were given opportunities to tell about our Congo Mission.

We were helped by the sincere messages preached by our only full-time minister, who filled in at Capetown for five months before taking up a permanent pastorate in the Transvaal near Johannesburg, A. W. Ladbrook. He is from New Zealand, trained in Australia, and married to an Australian. They are serving most devotedly two of our ''gold-miners'' churches at Benoni and Brackpan.

Probably the outstanding impression one gains from fellowship with our brethren in South Africa is the contribution the lay elders and other members make to the services of the church. People acquainted with the church in England know of it, but we Americans will do well to learn that the welfare of the church does not depend entirely upon the preacher. Many opportunities of service, of course, are lost to the church without a full-time pastor because of the very evident reason that a lay worker must be otherwise occupied during the week. The ideal is, therefore, to have both a full-time minister and a capable and willing eldership.

We shall never forget the devotion and inspiration of Herbert Abao, a business man of Capetown, known in several of our International Conventions, who loaned us his copies of the *Christian-Evangelist* and the WORLD CALL since ours were being held in Congo; the quiet capabilities of the John Duncan family; the helpful, friendly calling and visiting of Mrs. Potts; the sincerity and dignity of Mr. and Mrs. Wentzel. He travels ten miles by bicycle to work each day, driving a truck for the Singer Sewing Machine Company, and they gladly turn their house open for three services on Sunday—morning, afternoon and evening.

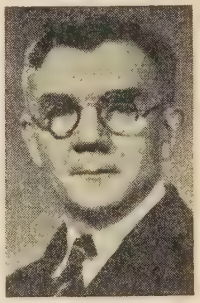
We have a most happy memory of the vigorous, friendly interest of Phil van Niekerk and wife of Germiston and Boksburg, a Thomas Mission convert, who has a passion for preaching God's message, supporting his fine family by sign and poster painting during the week. We admired the Thomson family—father and two sons who are keeping the Johannesburg congregation together while they are without a church building; the missionary Hadfield who refused to be sent home when his salary was cut during one of these recurrent crises years ago, and who, with his family, has earned a merited and prominent place in the political, social and religious life of Bulawayo, Southern Rhodesia; the unselfish service of the Scotts at Livingstone, Northern Rhodesia, who at an advanced age came to serve Africa, and have cared for many white as well as black orphans in their Mission home.

Yes, we had many new experiences in South Africa, but we had the old experience—old to Christians who know that wherever one finds the people of God one is never lonesome or helpless or without friends—the satisfying experience of Christian friendship and fellowship.

*Missionary in Belgian Congo under The United Christian Missionary Society.

Eyes On the Orient

By DR. M. SEARLE BATES



THE relative lull in the Eastern War calls for a review of the whole scene (October 6). The Japanese have power to retain the initiative, and it is probable that they are preparing a fresh attack of major consequence. Reports of active concentrations on the Siberian border and in Burma are not convincing, though they may later be developed; and the organization in Manchuria has long been considerable. Once again the Japanese have successfully concealed their major plan. Attacks upon Australia, Hawaii or Alaska may be as likely as assaults upon India or Russia.

Meanwhile the United Nations are tediously accumulating strength at widely scattered points. Even the American moves in Alaska and the American-Australian strokes in the Solomons and New Guinea are protective and preliminary in character. There has been no land or sea action against even a second-class Japanese base, and many of the news despatches involve a few hundreds of men or a bare dozen of planes. The Japanese are increasingly required to sacrifice planes and precious ships if they would hold their outposts; and correspondingly greater costs would be charged against any advance by them. Australia and India could be conquered only by great forces in long campaigns, probably beyond the power of the Japanese to maintain at such enormous distances. Landings with disturbing thrusts are, however, readily possible at high risks.

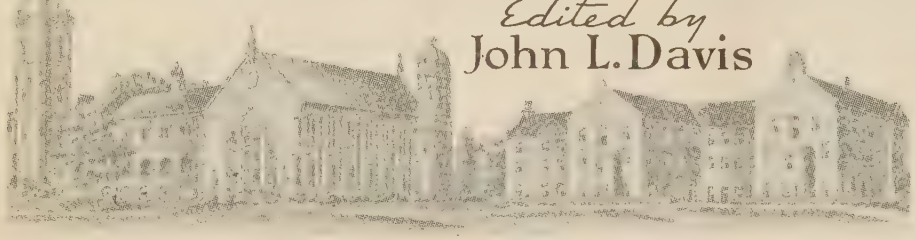
Australian, American, Chinese and Russian morale may be counted fully satisfactory for defense, though not keyed to vigorous attack on a large scale. India could quickly be thrown into confusion; but military resistance would be considerable, and space and popular resentment would tell as they have told in China. From the low points of sad collapse, there is some rally all the way from Alaska to India, subject to critical test if the Japanese wish to make it. But there is no big counter-offensive in sight, and there will be none till ships and planes are far more numerous.

Wendell Wilkie has kissed two Chinese girls in two days, but they were very small ones. The inability of America and Britain to give more substantial aid to hard-pressed Russia reinforces the suspicions of Chinese and other Orientals that our war efforts are not wholehearted or single-minded. Anglo-American stock is not high in the Orient, nor can it be raised by talking. Costly military deeds and costly sacrifice of traditional prejudices alone will bring about victorious cooperation among the United Nations and an opportunity for constructive peace.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Culver-Stockton College
Canton, Missouri

Culver-Stockton College opened September 12 with its freshman orientation program under the guidance of Dr. R. H. Knapp. An unusually large enrolment gives promise to the continued trimester plan inaugurated last January.

Several of the faculty members were kept busy this summer appearing before the county and district conventions of churches of the Disciples. Claude E. Spencer, librarian of the college and curator of Disciples of Christ Historical Society, Dr. H. B. Robison, head of the Department of Religion, and S. Morris Eames, professor of philosophy, attended the International Convention in Grand Rapids, Michigan.

The Ministerial Association had its first meeting of the fall trimester at the home of Dr. Robison on September 15. The Reverend and Mrs. Roy Blalock were admitted as new members. Mr. Blalock is the new minister of the Canton Christian Church.

Atlantic Christian College
Wilson, North Carolina

Regular class work began on September 8 at Atlantic Christian College with an enrolment of 325—only a slight decrease from the previous session.

As in most colleges, the number of men on the campus is much smaller. The men's dormitory, accordingly, was given over to the girls and new temporary quarters for the men were provided in houses near the campus.

Drury School of the Bible
Springfield, Missouri

Drury College began the year with 403 students. There is an excellent freshman class, but there has been some decrease in the upper classes.

The first meeting of the students in their church groups was gratifying. Rooms were designated where each group was to meet after chapel for programs set up by their various communions. In addition to the Disciples' group there were Baptists, Congregationalists, Methodists, and Presbyterians. The college seeks only to provide opportunity for the churches to work with their particular group.

Bill Reese and Wayne Selsor, former students, have left for the Disciples Divinity House of the University of Chicago. Don Wilson of Verona, Mo., and Ellen Davis of Louisiana, Mo., two Disciples preparing for the ministry, have come to take their places.

Lynchburg College
Lynchburg, Virginia

Lynchburg College opened September 14 with an enrolment of 200 regular students and 40 Navy and 10 Army Cadets in Civilian Pilot Training courses.

The Cadets receive ground school instruction at the college and are served their meals in the college dining room. Flight training is given at the Lynchburg Airport. Forest E. Wyatt, professor of Physical Education and Health, is Coordinator of the Civilian Pilot Training Program.

In addition to the appointments announced earlier of Miss Agnes Tompkins as instructor in Secretarial and Commercial Science, and Orville Wake as Dean of the College, Dr. Lisabeth Beynon has been appointed professor of chemistry; Shirley Rosser, assistant in mathematics and physics; Mrs. R. C. Wood, Jr., instructor in voice; and Miss Virginia Hare, instructor in piano. V. Howard Belcher, business manager and treasurer, will teach in the Department of Business Administration in addition to his office duties.

Butler University
Indianapolis, Indiana

Enrolment in the Butler University Oriental Religion course has increased 35 per cent over last year's figures, Dr. Ross J. Griffeth, head of the undergraduate school of religion has announced. Nearly 100 students are enrolled in the course. Because of present conditions, Dr. Griffeth explained that a historical approach will be used in the course this year in an attempt to understand Japanese mentality in current events. The course will endeavor to develop the basic theory of the Japanese Shinto religion in which the state is everything and the individual is merely its pawn, as opposed to the Hebraic-Christian theory that the individual is of supreme worth and the state is his servant.

Conley Silsby, student in the Butler University Graduate School of Religion, recently was elected president of an alumni group of Northwest Christian College, Eugene, Oregon. The 23 members of the group are all now attending Butler. Miss Bea Kullowatz was chosen secretary-treasurer of the association.

Enrolment in mathematics courses at Butler has doubled. Mrs. Juna L. Beal, acting head of the mathematics department, attributes this to the fact that many young persons are realizing that not only the armed forces but our industries need vast numbers of men and women who have a thorough knowledge of mathematics.

Robert J. Shultz has been appointed to the post of acting band director. He has been director of the Shortridge High School band since 1932. He replaces Ellis Carroll, who has been granted a leave of absence for the duration of the war.

The newly completed Butler University Radio Studios, under the direction of Prof. Gray Burdin of the speech department, inaugurated in October their first full year's series of daily 15-minute programs. Subjects will range from a program of choral music to a homemaker's forum.

Nearly 100 delegates attended the annual Ministers' Retreat in the Butler University College of Religion chapel September 14. Dr. S. C. Kincheloe, head of the Department of the Sociology of Religion of Chicago Theological Seminary, told the delegates that the church today must accept a new wartime role of morale building.

Colleges and Our Ministry

Where do ministerial students of Disciples of Christ get their undergraduate training? In our Christian Colleges—according to an article in the September issue of "Christian Education" by President R. B. Montgomery of Lynchburg College.

Despite the enormous growth in enrollment in state-supported colleges and universities in the last twenty-five years, and despite the popular idea that more and more ministers are receiving their undergraduate education in state institutions of learning, data, which President Montgomery secured from a questionnaire sent to all leading Protestant theological seminaries in the United States, reveal only a slight upward trend in the percentage of theological students who go to seminary from a state school. And among Disciples, not even this slight trend is substantiated.

Of all major Protestant bodies, the Disciples derive the smallest percentage of their graduate ministerial students from state schools. From 1930-31 to 1940-41, only 8.2 per cent of Disciple ministerial students in seminaries which responded to the questionnaire had attended tax-supported schools for their undergraduate education! Percentages for the five other largest Protestant communions are: Episcopalian 35 per cent, Baptist 18.6 per cent, Presbyterian 14.4 per cent, Methodist 9.9 per cent, and Lutheran 9.8 per cent.

Church-related colleges of the Disciples, more than those of any other of the larger Protestant bodies, nurture and educate the young men who fill our pulpits.

—JOHN L. DAVIS.

Phillips University
Enid, Oklahoma

Phillips University began its 35th year, September 7, with a 7 per cent increase in total enrolment, and with a Bible College enrolment of 200. The general increase represents the highest point in five years of enlarging enrolment; and it is an all-time high for the College of the Bible. Of the total in Bible College, more than fifty are graduate students, and with the upper classmen and faculty members this group is now preaching regularly for more than 90 churches in the area where many more churches are looking to Phillips for student pastors.

The university teaching staff has been strengthened by the addition of two Bible College men, Dr. Kenneth W. Bonham, returned missionary from India; and Leo L. Pysher, for several years first violinist with the Kansas City Symphony, a student under Krueger of Vienna, and more recently a teacher of music in Northeastern, Talequah, Oklahoma. Dr. Bonham is teaching an undergraduate class in India Missions, and a graduate class in Problems in Missions, and serving as university physician. Mr. Pysher is teaching violin in Phillips and studying in graduate Bible College.

The first all-school function of the year was held September 15 when the student body assembled for a dinner sponsored by the student council, at the new student union building, and listened to Mrs. Frank H. Marshall, wife of the Dean Emeritus. She told of the struggles and sacrifices of those first days in 1907 when, with President E. V. Zollars, the Marshalls and the Hornes, the foundations of Phillips were laid and classes were held in rooms equipped with nail kegs for seats and ladders for stairways, and the curriculum ranged from reading and writing to college courses.

The inauguration of Dr. Stephen J. England, successor to Dr. Frank H. Marshall, as Dean of the College of the Bible, occurred on October 8, during Founders' Week. The ceremonies were arranged by Dr. G. Edwin Osborn, Dean J. Clifford Shirley, Dr. W. E. Powell, and Dr. Robert G. Martin. The news that Dr. Marshall, though Dean Emeritus, is teaching his classes in New Testament as usual this year, has met with much favorable response throughout the brotherhood.

Texas Christian University
Fort Worth, Texas

Professor Claude Sammis, chairman of the School of Fine Arts and member of the faculty since 1925, died suddenly on Aug. 25. Just before the opening of school in mid-September, President M. E. Sadler announced as appointed to take Prof. Sammis' place, Dr. T. S. McCorkle, graduate and former faculty member of the University of Texas, and former teacher at Southern Methodist, North Carolina, and Kansas City Universities. Dr. McCorkle studied violin with Carl Venth, Waldemar Geltch, Leon Sammetini and Jaques Gordon.

Other new faculty members are Clarence A. Burch, adjunct professor of missions in Brite College of the Bible; L. W. Ramsey, mathematics; and Ernest W. Gibson, business administration.

Girls are playing in the Horned Frog marching band this year for the first time, due to a shortage of men caused by the war. N. J. Whitehurst is the new director, Prof. Don Gillis, director since 1935, having resigned to do graduate study.

Eighty students have been sent to T. C. U. by the Army and Navy for training in the new Civilian Pilot Training setup. They are quartered in Goode Hall, which has been given over to these government trainees.

Foster Hall, new girls' dormitory, is occupied for the first time and is filled to capacity, Miss Elizabeth Shelburne, dean of women, reports. First social event to be held in the new dormitory was the annual President's Reception on the evening of Oct. 2.

Fee Griggs, freshman from Dallas, is the current holder of T. C. U.'s poetry scholarship, one of the few awards in the nation given entirely on the basis of creative ability in writing poetry. The scholarship, worth $150, is provided by the Dallas T. C. U. Woman's Club. Last year's winner—Lazare Nesin of Westfield, Mass., now in the Army Air Corps—won second and fourth places in the 1942 *Atlantic Monthly* college poetry contest.

Mrs. Earl Sherry, prominent Mid-West lecturer on Religion, and Miss Jacqueline Cannon, St. Louis, president of the student Y. W. C. A. at William Woods College, Fulton, Missouri, are shown by Senior Lake discussing plans for the series of student conferences led recently at William Woods by Mrs. Sherry. Y. W. C. A. membership at William Woods numbers more than 250 women, and is one of the most active organizations of the campus. Mrs. Sherry, in addition to leading student conferences, spoke at weekly convocation on the necessity of religion in the post-war world, and the responsibilities of women on the home front today.

Eureka College
Eureka, Illinois

Eureka College opened on August 31 with an enrolment about 15 per cent lower than in the fall of 1941. The early opening and eliminations of vacations will enable Eureka students to complete the academic year before Easter.

A large proportion of the men students have enlisted or expressed the intention of enlisting in the Army and Navy Reserves.

Two members of last year's faculty have entered war service: Professor C. W. Robertson as an instructor at Chanute Field, and Coach Harold Ave as a lieutenant in the Army Air Corps. Professor W. Lou Tandy resigned to accept a position at the University of Toledo.

Miss Catherine Imig, a graduate of Northwestern University, has been appointed counselor for women.

William Woods College
Fulton, Missouri

At a special convocation held Wednesday, September 16, the student body and faculty heard Dr. Hernane Tavares, visiting Brazilian educator, speak on Pan-American relations. After a great many blunders, the Brazilian stated, the United States is finally learning how to cultivate good neighbor relations with sister republics. Pleasantly ironical, he said: "Columbus discovered Americas in 1492; Americas discovered Brazil in 1940."

Serving an increased enrolment at William Woods College are nine new teachers: Dr. Leola Nelson, English; C. B. Hanson, English and Public Relations; Alta Bingham and Mary Frye, Physical Education; Robert L. Hitch, Business Administration; E. Pauline Lacy, mathematics; Ellen M. Lambert, vocal music; Virginia Peters, violin; and Mrs. Leif Dahl, Spanish.

In keeping with wartime necessities, the program of the physical education department has been intensified, and the program in Spanish has been extended to include a project for the purpose of informing the student body on Latin American affairs. This project is being carried out in cooperation with the National Chamber of Commerce.

Bethany College
Bethany, West Virginia

Bethany College has begun its 102nd year with new emphasis on an accelerated program and programs for defense and the war effort. In addition to the regular student body, numbering approximately 400 students, the college is training some 30 CPT pilots in their elementary ground courses. This CPT program is expected to be enlarged considerably in the near future.

In spite of the uncertainties of the time, Bethany is in stronger condition, financially and academically, than ever before in its history. Certain of the departments have been increased in their scope to equip students more fully for the world they will meet on their graduation. Thought is given also to the world in the far future world of the post-war period.

The Church in India Continues to Grow

By DONALD McGAVRAN*

CHARANEE of Kukuzda became a Christian five years ago. He and his wife and four children have lived amongst a bad lot of people, subject to all kinds of temptations. They have lived better lives than the rest of their relatives and neighbors. They have been working constantly for the conversion of the rest of the small village of ten houses. Twenty times, if once, Charanee has walked in, a day's journey, to see me about people of whom he was hopeful. I have steadily refused to take part of the village. It is too tough to handle if only part of it decides to reform. Finally on March 13, all but two families in the village became one in their desire to start the Christian life. I yielded. Thanks to the Growing Church Fund, we put a pastor there at once. The pastor is living in a tent in a daily temperature of 110, but the people are learning and worshiping and growing in the Christian way. Of the two who remained in idolatry, one is being prepared for baptism. We are getting a pastor's house built. The first Christian baby has been born in the village in a Christian home, and named Paul in an outdoor service of worship. A small chapel costing ten dollars has been built. Fire from this village has started a new church in another village.

Can Any Good Come Out of Jeera?

On the 14th of December, 1941, my twelve-year-old son, Malcolm, and I cycled out to a village where a group was ready for baptism. When I saw the group I was considerably taken aback, and Malcolm was openly dismayed. They were all very poor, and several were sick. One family in particular was a terrible sight. The father, Jeera, had had a stroke the year before, and was lying in his shack scarcely able to move (though he did with aid from his Christian nephew hobble a half mile to the place of baptism). He was a physical and nervous wreck. His dirty, gaunt body was surmounted with a great shock of lousy hair and beard. His wife seemed to be a bit of a fool and very lazy. The 14-year-old son looked hungry and unpromising. Nothing but a conviction that Christ can save would have led me to baptize this hopeless lot. And yet in the four months since then, God has brought much light and hope out of that situation.

He took old Jeera home to where the broken body no longer hampers his free spirit. The mother was lazy with hopelessness. She is now a steady worker—and is getting better as the days go by. The son, Sukhi, has turned out to be one of our quickest learners. He took first place in the recent examination on memorized Scripture. He works like a Turk day after day, reliable and faithful. Truly God has given us a garland for ashes. Any growing church, any vital church can bear similar witness to the salvation which God works. Lives change when they come into his orbit.

*Doctor McGavran is a missionary to India for The United Christian Missionary Society, located at Takhatpur in the Central Provinces.

—C. M. Yocum

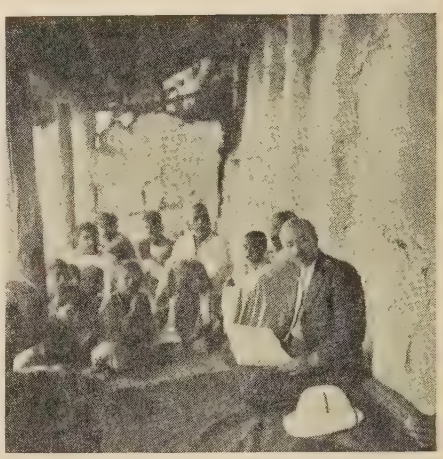
The Church at Takhatpur

—C. M. Yocum

Interior of Takhatpur Church

A Venture in Faith

Just a year ago, I took a venture in faith. An evangelist brought to me an elderly peasant, Jehani by name. He was a simple honest old man who wanted to become a Christian. But there were no other Christians in the village, and we usually do not baptize one man in a heathen village. The pressure is too great for a single family. This man's daughter in another village had become a Christian six months before and that had powerfully influenced him. There was another cause for holding back. Jehani said in effect, "I want to become a Christian, but I am losing all my land for want of six dollars to pay the land tax. If I become a Christian, will you loan me six dollars?"



—C. M. Yocum

Dr. McGavran preaching in a village near Fosterpur

Our rule is not to baptize people who make any condition prior to baptism. Yet I did not believe that Jehani was seeking baptism for the money he hoped I would lend him. I believed as I studied and talked to him that he was sincerely a seeker. I told him that while we would promise nothing, I thought that the Christian brotherhood would not let one hundred dollars' worth of land go for lack of a temporary six dollars. Jehani was baptized. A month later I paid his land tax on the security of his land. Jehani turned out to be not only a simple and sincere Christian, but a man noted in the village for uprightness. He had been a kind of religious teacher in the Satnami religion. Other families came. We had no pastor to put there. So we made Jehani temporary village pastor. He could read a little. He has paid back the six dollars. He has brought twelve other families to Christ. He has inspired a high degree of Christian conduct. He has stood firm in persecution. His village was recognized as a church in the fall of 1941. We now have a trained pastor there paid by the Growing Church Fund. We are building a pastor's house. Both the new pastor's salary at five dollars a month and his house at a total cost of fifty dollars are made possible by the Fund. A choir from this new church sang before the audience at the Christian Conference this year where Christians from all the Missions in this part of India gather.

Adult Young People's Conference

A friend in Muncie, Indiana, and the Bible Class he teaches sent us a gift to use as we thought best for the furtherance of the work. We said, "Let's call six to eight people, men and women, from each of our newer villages together for a five-day conference-revival meeting. Let's teach them and inspire them, and fire them and feed them on the Bible, and give the Holy Spirit a real chance

to enter them. Let us lift their minds off the famine in the midst of which we are and fix them on the Eternal City. Let's give them a foretaste of heaven, and acquaintance with their new comrades and a new vision of what the holy life means."

The village pastors nominated their groups. We did not get all we wanted, but we did get 38 men and 42 women who attended all five days. They came from 19 villages. We lived under the trees in a huge mango grove. It was hot, 110 each day. It threatened rain each night. But God guarded us and we had a wonderful time. Miss Ethel Shreve from Bilaspur with her helpers taught the women. The spiritual goals we set for ourselves were gained. Sin was recognized and repented of. The Christian way of life was recognized as never before, and embraced. People resolved to renounce old hatreds, to give up unchristian language, to witness to their parents or other relatives, to attend the worship of God more regularly, to love God more and to learn of his ways.

—*C. M. Yocum*

Church at Fosterpur

When the people went back to their villages, the pastors reported a marked new interest in Christian living, much better church attendance, a new mind to learn, a new passion to proclaim Christ. We are going to have another conference next year. This one has opened the doors of heaven to many of our new brothers and sisters. And this we have here reported is just a part—a small part—of the constant effort to turn into saints those who have become Christians.

We Would See Jesus

While the conference was on, five old men, non-Christians, turned up one morning. They had walked 13 miles to ask us to come and baptize seven families in their village. We said, "Stay here two days and see what Christianity is. Then if you still want to become followers of the Lord Jesus, we will come to your village and hold a meeting there." After two days of attending meetings faithfully, two days of revival meeting, they came to us and said, "Sir, this is exactly what we want. We want this Lord Jesus whom you worship to come and live with us. This is like heaven." We went a few days later and at the close of the meeting baptized on April 13 a group of 18 people. A new church of seven families is started, the ninth new one in this section of the field. It is being pastored by a Growing Church Fund pastor.

The Growing Church Committee is meeting soon. It has before it several important problems. How shall we create leadership for these new churches? How shall we meet the famine which is driving many of our Christian people from their homes? How shall we deal with the 150 village Christian children who ought to be in school this year? How shall we deal with a group of 15 girls just blossoming into young womanhood? If we leave them at home the pressure will be heavy on their parents from a dozen sources to sell them into Satnamism —and then we'll have to excommunicate the parents! Would it be better to bring the girls into boarding till they can get married two years hence? We have three Christian families in the most important Satnami village in our area, and they are suffering persecution from the most unscrupulous and cunning Satnami leader in the country. How can we protect them without denying them the chance to suffer for their Lord?

Thus your missionaries and Indian leaders from Fosterpur, Takhatpur, Bilaspur, Kotah, Pendra and Jubbulpore meet to report on the growth of the church in their areas and to plan ways to conserve and extend that growth. We want you to pray for us, by name—Sam Masih, Don McGavran, Homer Gamboe, Ethel Shreve, Franklin White, Neva Nicholson, Herman Reynolds, and Fay Livengood, who are working that the church may grow greatly.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

AMERICANS IN ENGLISH CHURCHES

Continuing interchange of leaders between the churches in the different nations goes on even at a time when all travel is increasingly difficult. Dr. Walter W. Van Kirk, whose NBC broadcasts, "Religion in the News," have deepened the understanding of many concerning the state of the churches, spent five weeks in England recently and accomplished much towards the more effective linking of the Federal Council's activities with those of the new British Council of Churches. John Foster Dulles, Chairman of the Council's Commission on the Bases of a Just and Durable Peace, likewise visited England at the invitation of the British churches. His great personal influence and wide acquaintance among leaders of both church and state equip him to do very signal service to the cause of Christ; and this recent trip taken at his own personal expense increases the debt of all of us to him.

TWO WORLD CHURCHMEN TO GENEVA

Dr. Cavert, General Secretary of the Federal Council of the Churches of Christ in America, left in September by Clipper for Geneva, soon to be followed by Dr. Adolf Keller who returns home after several very useful years spent in preaching, lecturing, and teaching in the churches of America. These friends who have so many intimate links with the churches of the Continent will be able to do much to bring their leaders into closer touch with the developments of recent years in America. On the return of Dr. Cavert—a matter of a few weeks if present plans hold—we shall have much helpful information concerning parts of the church world which have been for long prisoners of censorship. All of this helps to give substance and reality to the dream of a truly world-wide Christian fellowship sufficiently strong to change the disorder and chaos of the present into what could be thought of as a truly Christian order.

TEXT OF REMARKABLE PRAYER BY KAGAWA

"Oh, Japan! Eternal love keeps calling! Petulant Japan! Isolated Japan! Abandon your sulky mood and kneel before the God of infinite love. In your effort to rid yourself of sin and to sanctify your soul, you, too, must go by the way of the Cross. Oh, Japan! Thou claimed of Christ! Only he can bring you to your resurrection hour. The world may stand aloof and all men forsake you, but Christ will never desert you. No! No! Christ, the patient, pursuing Christ, will never abandon this land that I love."

TEST OF CHRISTIAN PRIORITIES, BY T. Z. KOO, CHINESE CHURCHMAN

"The international situation today confronts every religious person with one spiritual issue of paramount importance, namely, does God or the nation come first in his life? When I meet a Japanese today I face this issue concretely. . . . I have caught myself asking the question: 'Will my religion be strong enough to stand the strain or will it break when I stand before a Japanese?' The answer always is this: 'It will break if in my life my nation claims my first loyalty and love. It will stand if in my life my faith in and obedience to God come first.'"

For a Boy's Room

John 21

A portrait of his Master
By a lake with campfire bright
Preparing a simple breakfast
For friends who'd fished all night.

—Mayme Garner Miller.

IN RECENT months there have been three new state and area directors of religious education announced by The United Christian Missionary Society. Kenneth L. Holst succeeds Willard Learned in the South Pacific-Arizona area. Mr. Learned has gone to the pastorate of the Orange, California, church. Mr. Holst has recently been associated, as director of religious education, with the Central Christian Church, Pasadena. He took up his new work September 1.

Allan Stanger succeeds George Earle Owen in the Chesapeake Area, coming from the Danville, Virginia, church. Mr. and Mrs. Owen are studying at Columbia University, preparatory to their missionary work in Buenos Aires. Mr. Stanger began his duties as religious education director on October 1.

The new director of religious education for Missouri is George Wilson, minister at Benton Harbor, Michigan. The former director was J. Clyde Wheeler, who left this position the first of the year. Mr. Wilson began his work in Missouri on September 15.

Mr. and Mrs. Howard Holroyd and daughters, Martha and Mary, on Sept. 12 started back to Mexico, leaving their sons, John and David, in school at Berea, Kentucky, and a daughter Janet in Transylvania University, Lexington. Unfortunately they met with an automobile accident near Paducah, Kentucky, but no one was injured. They continued on their journey as soon as settlements could be made on the car.

Miss Etta Nunn, who is serving the Mexico Mission for a two year period, plans to return to her home in Kirkwood, Missouri, for Thanksgiving. Miss Nunn reports that the new maternity ward in Aguascalientes is getting along very well. The nurse, Miss Chavez, is proving quite satisfactory. One day there were three patients all at one time, and one was a man! It is hard for the doctor to hold himself down to maternity cases only when there is such a demand for medication attention of other kinds. The Mission thinks it best to specialize for some time, and will issue governing rules just as soon as possible.

Mrs. Menzies reports that Dorothy and Rex Bicks of India are happy over the addition to the family of Barbara Jean, born April 17. Dorothy is the daughter of Mrs. Walter Menzies.

Robert Menzies, a Sergeant Major, is back in India in officer's training college. He expected to finish in October.

Mr. Livengood, missionary in India, recently wrote that living costs continue to rise. Most of the food produce they use has at least doubled in price. He reports that Mrs. Sukhnandan, wife of Dr. Sukhnandan who has been forced to remain in this country because of transportation difficulties, has been living in the Silver Oaks Bungalow in Jubbulpore for several months. Since July 1 she has been editor of the monthly Hindi magazine, *Bhanodaya*. This is the Hindu edition of the *Treasure Chest*, a magazine for school children.

In April the annual convention of our Indian churches was held at Bilaspur, India. Seventy delegates were present. The new executive secretary is Frederick Lawrence, pastor of the church at Damoh. He was a member of the first class taught by Mr. Livengood. The chairman is Nathaniel Peters, pastor of the Bilaspur Church. E. F. Albert, physical director in the City College at Jubbulpore, is the recording secretary. All three of these men began their education in our Mission Boarding School at Damoh. A plan was put into effect at the convention whereby the entire evangelistic department of the Mission will be in charge of the Indian Church Council.

Since September 1, Miss Edith Eberle, who has been serving in the missionary education department preparing adult materials for the United Society, has been serving as national director of sales literature and research. Miss Eberle has a deep interest in her many friends the world around, and her attendance in conventions all over the country in this new capacity will offer many opportunities for the enlarging circle of friends.

Sara Castillo is the name of the young lady of not quite seventeen who is the new helper for Miss Florine Cantrell, the mis-

(*Continued on page* 43.)

Photo by Frank Gentry

In the September issue of WORLD CALL, a picture was carried of the members of the United Society's board of trustees who were present at the June meeting. At the September meeting, Frank Gentry, one of the trustees, made it a point to take pictures of the new members of the board, and of those who were not present in June. These persons are pictured here.

Reading from left: Leslie R. Smith, Mrs. Roger T. Nooe, Mrs. H. T. Pease, Mrs. Harold L. Lunger, O. L. Shelton, Mrs. C. E. Lemmon, Mrs. E. H. McFarland, John Rogers.

Women and World Highways

Civic Responsibilities of Churchwomen in Wartime

By EDITH ELIZABETH LOWRY*

Edith E. Lowry

WHEN we think of our responsibility to the community in which we live today, we are reminded of that community of saints in the first century A.D. who attempted to live in the way they had been taught by Jesus, their leader. Before the time of the early Christian church, there had never been known such a sharing of hopes and joys, of labors and dangers, and of material possessions, as was demonstrated by this community of saints. "Neither class nor caste, color nor race, bond nor free, youth nor age, male nor female, could divide the fellowship, for its basic principle was love."

Even in the earliest days of the Christian church, the women of the church were important in the community. We remember Dorcas. This Christian woman of Peter's day was so "full of good works and almsdeeds" in her local church that when she died the Christian community felt a great sense of loss. . . .

Between the days of this group of early Christians and today stretches a long line of spiritual ancestors who have lived courageously and sacrificially that the spirit of this early Christian community might characterize the life of our community today—city-wide, nation-wide and world-wide.

Early in the building of America—even when woman's place was in the home only and schools of higher learning were closed to her—Christian women began to assert themselves on community issues and one of the first issues was slavery. . . During the Civil War women of both North and South were forced by new and growing needs to take on new responsibilities, to go out from their homes, and to deal with community problems as they had never done before. The same was true in the first World War. And today it is true. What churchwomen have done in building and enriching community life is a story in itself.

As we look at our community life today in the light of wartime and the period of reconstruction that will follow, there are certain essential needs that stand out. If democracy is to survive, a deep sense of individual responsibility within each heart is essential. We have been a bit inclined to stress the privileges, the freedoms of democracy, and have not faced squarely our responsibilities as citizens of a democracy. The understanding of what democracy means must be taught not in terms of privileges but in terms of responsibilities. If responsibilities are not shouldered, privileges will be lost.

A first duty of a citizen of a democracy is to vote. Here lies the secret to clean government. In this realm there are two groups that give us concern: first, the group that is indifferent and does not cast its vote—the percentage of our citizens who do not vote at elections is alarming. Second, the group that is denied the privilege of voting. It is stated that ten million citizens in the United States are denied the vote by means of poll tax requirements—6,000,000 white and 4,000,000 Negro. This is not democracy in practice.

A second duty of a citizen of a democracy is to study matters which are before his state legislature and the national Congress, and inform his representatives of his beliefs regarding the stand they should take on these matters. Here is a great field of action for churchwomen, for it is said that there is no single group so well organized in the country as the churchwomen. . . . The potential influence of churchwomen in legislation and in setting standards in community life is recognized by some agencies. I remember a manager of a motion picture theater who was amazed that the churchwomen of his community filled his theater one morning for a special showing of a picture. He remarked to the chairman of the occasion, "I realize that you women could empty my theater as well as fill it."

A third major responsibility in these days of war is the maintaining and strengthening of community services—health, education, recreation—both in our own communities and also in those impoverished rural areas of America from which the majority of leaders for tomorrow will come. It has been said, "We cannot fight a total war unless we mobilize the home front along with the military front." First there are our schools. "Repairs on school buildings may have to be postponed, but not education. We cannot put education on ice, to be resumed when the conflict is over, for children learn through day-by-day experience, whether in schools or in none. If we permit our young people to come out of these war years with the immaturity, indifference, or negativism that characterized 'flaming youth' in the crucial years which followed the first World War, they will be poor material indeed with which to face the problems of peace.

"Health services, likewise, must be strengthened, not neglected. The waste of ill health destroys millions of man-days of production. Health good enough to get by in ordinary times is not good enough to carry strain or cope with disaster. Even the common cold is Hitler's ally."

And in the field of recreation, the testimonies of authorities on juvenile delinquency and the record showing that crime increases in wartime are sufficient to make us alert to the need for undergirding recreation programs.

These are the ongoing services. In addition there are special wartime services, such as the Red Cross, the local Defense Council, and others to which churchwomen must give time. A unique contribution that churchwomen can make to community life in wartime is to dispel the spirit of hate which mounts as crises become more acute and which undermines all foundations for a future peace.

As history has shown, it has been the churchwomen very largely who have established these community services. Surely we can count on the churchwomen to see that these services continue today when needed more than ever. To do this will mean sacrifice. It will mean giving not only of our resources but of ourselves. Many trained staff workers are called to other services. Volunteers who will train themselves to carry on in the community are essential.

A fourth major responsibility is the training of children and young people for full and effective participation in a democracy. Aside from the essential academic preparation, they require the basic teaching of religion. As we well know, democracy is dependent on Christianity. Recently, Vice-President Wallace said, "Democracy is the only true political expression of Christianity." It is significant that recently there appeared this statement in the student paper of the University of Iowa, in the form of "an open letter from students to the faculty and administration of a state university, asking for the teaching of religion":

"We are dedicated to the preservation of the American way of life, as we know it, but we are profoundly interested in the days beyond this crisis, and we are sadly lacking in the spiritual, intellectual, and physical qualities which we need if we are to cope intelligently with the emergency. . . .

(*Continued on page* 42.)

*Miss Lowry is an executive secretary of the Home Missions Council of North America. The radio broadcast from which this article is taken is one of a series published in a pamphlet, *Women in a Changing World*, price 25 cents, available from The United Christian Missionary Society.

For Adult Missionary Groups

Theme: Our World-Wide Task

Helps for December Studies

HELPS for December?'' You say it in dismay. ''Yes,'' we answer, ''as soon as that we come to the close of this series of studies on Our World-Wide Task!'' Our purpose has been to get a quick, compact view of our total brotherhood life and service rather than a detailed knowledge of it. We have gained, we hope, new understanding and appreciation of our brotherhood and its work around the world, that ought to lead to further study and, surely, to increased support. Thus the sixth and last meeting should challenge us to larger commitment to our church's world-wide task.

Some groups are following the series of programs, *At Work Through the Years.* Others are using the discussion course, *Forward in Missions and Education.* We have here some suggestions for the final sessions of both courses.

At Work Through the Years

A Series of Programs

''Our Stewardship'' is the theme of the final program. Leaders will want to remind their groups that our first program set us to analyzing our belief in the world mission of the church and in the validity of the missionary movement. Then we looked at our brotherhood history and our organization for the task. Two programs gave us concrete pictures of our home and foreign missionary work. After that we took up a study of our local church's task and responsibility and the help that is available through our state and national organizations and agencies. That brings us logically to a consideration of our responsibility as Christians.

The pamphlet marked *Program Six* contains the needed material for the development of the theme. The preceding paragraph on this page and the introductory statement in the pamphlet give suggestions for the leader's opening remarks.

The progam should begin with the worship service, ''For All Mankind,'' sixth service in the series, ''The Missionary Message of the Bible.'' Suggestions for that service are found in this magazine. Then will come the announcement of theme and leader's introduction. Make the stewardship quiz brief, vigorous, positive, a time of self-examination and frank interchange of opinions. The program plans call for two talks which could easily be combined into one if time is limited, in which case it may be best to use two only of each set of Scripture references from ''Where the Bible Speaks'' and to show comparative figures of expenditures found under the title, ''The Christian and His Money,'' emphasizing our responsibility as stewards. For the symposium on stewardship, choose among the many quotations and illustrations found on pp. 7-14.

Have typed copies of the ''Final Examination'' for the members to take home. The leader's final statement should carry a note of consecration and may be followed by the solo and the missionary benediction without announcement.

For groups desiring a Christmas emphasis in the program we suggest that the symposium on stewardship include illustrations of Christmas observances in mission lands, showing how the younger churches of our brotherhood keep the ''King's birthday'' as a time of worship and consecrated giving. One such story is found on page 14 of your program pamphlet. Back numbers of WORLD CALL will give you others.

Forward in Missions and Education

A Discussion Course

Through five sessions we have been condensing into too brief time the abundant and splendid material found in the book, *Forward in Missions and Education.* We have looked at our work in home missions, in education for Christian living, and in foreign lands. We are now ready to look at our responsibilities and opportunities in the light of what we have freshly learned. ''With the Vision Before Us'' is the beautifully appropriate title of the final chapter of the book and the theme of our December study.

Before planning the meeting, read chapter XIII in *Forward in Missions and Education,* suggestions for developing the session on pages 194 and 196, and the outline on page 13 of the *Year Book.* Material for the worship service is on page 195 of the study book.

Have before the group the map, *The Work of the Churches Through The United Christian Missionary Society,* available from 222 Downey Avenue, Indianapolis, Indiana. Price, 25 cents.

In preparation for the meeting ask four people to come prepared to discuss the four items listed on page 196 of the study book. See also ''Special Assignments'' on page 194 for suggestions for assigning these themes. Use the chapters in the book and back numbers of WORLD CALL for resource material. Each person may be asked to make a brief report on his assignment and then to share in discussion.

Ask a small group, perhaps three people, to be responsible for the second suggestion under ''Special Assignments.'' Another person may be asked to come prepared to state, convincingly, the *credo* for the world mission of the church (page 165). Use the worship service at the close, making it a time of rededication to the task. (See page 195.)

Suggestions for the order of service are given here:

Hymn: ''We've a Story to Tell to the Nations.''

Leader's Introduction: summarizing the series of studies as suggested above, naming types of service rendered at home, locating our foreign fields (using the map) and using the first paragraph of the day's chapter (XIII) and the quotation which introduces it.

Panel Discussion: in which four people present a thrilling review of our world-wide work and urgent needs.

Committee Report: tasks to which we ought to commit ourselves; discussion and decision for definite group service.

''I Believe in the World Mission of the Church''—our *credo.*

Worship: ''With Christ a New World.''

The Missionary Dollar

Excellent for use with our stewardship studies for this month is the pamphlet on ''The Story of a Missionary Dollar'' with pictures of ''Hands That Give'' and vital information about our work. Write to The United Christian Missionary Society, Missions Building, Indianapolis, Indiana, for information about getting a copy of the booklet for each member. If desired, a splendid stewardship program could be worked out from the material in that booklet.

Beginning in January

Latin America is the study theme to be followed January-June, 1943. The study comes at a time when interest in Latin America is very general and very lively, as evidenced by radio programs, new books, magazine articles, whole pages in the picture magazines, special courses in high school and college. ''Good Neighbor Policy'' is a much quoted phrase. Churches have been living out a good neighbor policy through Christian missions. We Disciples of Christ want to learn more about our neighbors, to study the work of our missions in Latin American lands, to see new opportunities. So we turn to our theme with eagerness and zest.

Two methods of study and two sets of material are available for adult groups: *New View of Latin America,* a packet of programs (price 75 cents); and *The Other Americas,* a discussion packet (price, 75 cents). Information regarding these packets and their contents, and an order blank listing additional materials, have been sent to each missionary group. Place your order, if you do not have a standing order for the year's materials. Make plans. Be ready in January for a most interesting and helpful six months' study.

Woman's Day

All missionary groups have received suggestions for the observance of Woman's Day, December 6, or the nearest convenient Sunday. These include guidance for the presentation of the impressive program given at the Grand Rapids Convention, ''The Story of a Missionary Dollar.'' Plans should be under way at once in every church for a high missionary day on this occasion.

Youth and Missions

Our Work Around the World

DO YOU belong to a youth group that has not yet this summer or fall made an intensive study of our work around the world? If so why not order now the packet intended for such study by seniors and young people? It is entitled simply, "Our Work Around the World." It contains a pamphlet of suggestions for six interesting programs, with "roving reporters," "mission marathons," "round tables," and other "different" plans for meetings. While the book, *Forward in Missions and Education,* on which the programs are based, was not written specifically for young people, users will find that the most interesting information in this book has been chosen for developing the study for young people.

Christian Youth Fellowships, Christian Endeavor Societies, Circles and senior Triangles, and other groups will find this packet adapted to their use and packed with information that can be used on many occasions. The price of the packet is 65 cents, and it is available from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

The Orient

The December (or sixth) program as outlined in the packet above described deals with the Orient. Because conditions change day by day it is important that the one who plans this program use recent issues of WORLD CALL for latest information.

To date the missionaries remaining in the Orient are as follows: *China*—Edwin Marx and Miss Lois Ely, Shanghai; O. J. Goulter, Hofei; Mr. and Mrs. Lewis Smythe and Miss Cammie Gray, Chengtu; *Philippines*—Mr. and Mrs. Joseph Smith, Mr. and Mrs. Allen R. Huber, and Mr. and Mrs. W. H. Fonger, now American Bible Society representatives.

In the report for the year ending in 1942, E. K. Higdon, oriental secretary, writes: "When the Japanese army moved up the Yangtze Valley, millions of Chinese —probably forty million—fled into Free China. Nearly all Disciples and their ministers, teachers, and lay leaders joined this migration. . . But they were not lost. They went to nourish an area where they were badly needed. However, our church was left without Chinese leadership and almost without Chinese membership. Within the last three years our missionaries, practically unaided, have recruited and baptized enough persons to restore the membership to the numerical strength it had attained in the previous half century.

"These new Christians are young, eager, enthusiastic, devoted and loyal. But they are untrained for service and unacquainted with the traditions of Christianity. They should not be too heavily loaded with the responsibilities of a Christian program. A few veterans have returned from West China. The missionaries have been organizing these Christians, the novices and the experienced members, so that they may have the framework for supporting the Christian activities in school, hospital, and church should the Americans have to leave.

"How are they organized? Each center has committees of Chinese Christians for its various types of activity: schools, hospitals, churches. There is a central committee in each station made up of members selected from the other functional committees. There is an all-mission committee with advisory powers whose members come from the five stations."

Orientals in America

While you are studying the Orient you will certainly want to give attention to what is happening to Orientals in the United States, particularly the Japanese. Young people will be pleased to know that the resolution on "Japanese Evacuation and Internment" that was passed by our International Convention at Grand Rapids, Michigan, has been highly praised by a number of agencies, secular and otherwise, and by leaders of other denominations, as well as some Congressmen. Are you familiar with this resolution? If not, be sure to look it up on pages 26-27 of the September, 1942, WORLD CALL. Have this resolution read in your meeting.

If you want further facts in relation to the evacuation, write to the Superintendent of Documents, Washington, D. C., for the *Report of the Select Committee Investigating National Defense Migration* (Tolan report). Any librarian will be glad to help you find articles on the subject in any reliable magazine. Note an article by Fred Fertig elsewhere in this magazine.

The wholesale evacuation of more than one hundred thousand people from their homes has resulted in many heartbreaking experiences and problems. Race tracks and tar paper barracks do not make good homes, particularly when it's 110° in the shade, when dust is so thick that it hides the sun. Nor do they make good homes when they are so inadequate that whole families have to live in one small room or when forty or fifty are crowded into single room barracks.

But perhaps worse than the physical suffering we have inflicted upon these Japanese, seventy thousand of whom are American citizens, is the mental and spiritual anguish that comes with idleness, loneliness, uncertainty, and lack of equipment or facilities to keep children and youth occupied, to say nothing of adults. The Japanese were told to leave with only what they could carry, which did not mean taking very much. Nor has anyone had the time to equip internment camps with enough toys, books, musical instruments, sewing machines, pictures. If "necessities" were lacking, who could expect these "luxuries"?

You Can Help

Would you like to let these Japanese people know that there are folks in the United States who have a concern for their physical and spiritual suffering? Is this not an opportunity for Christians to demonstrate whether they really do or do not take Jesus seriously? He came to minister, and he urged those who followed him to do the same "even unto the least," and even to their enemies (thousands of these people could scarcely be called our enemies—some of them are members of our own church). How these Japanese people need to feel that there are those who care!

If you care the way Jesus cared we believe you will find ways of expressing that care. Your national office will cooperate with you. Send there (The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana) any of the following articles and they will be distributed to the evacuation centers where the need is greatest (mark your package "books and games for evacuation centers").

Books: Bibles, novels, dictionaries, classics, biographies. Scientific and educational books or texts would also be appreciated. These may be old or new *if* they are in good condition and up to date.

Music: choir music, hymnals, sheet music, popular songbooks, and records.

Games and equipment: croquinola, checkers, chess, and any other games in good repair; scrapbooks, pictures, dolls—including soft ones for small children, cloth animals, balls, beanbags.

Kindergarten supplies: colored paper, crayons, blunt scissors, paints, wood beads, toys, and blocks. If old toys are sent, please repair and recondition them before sending.

Bible Sunday

Observance of Bible Sunday, December 13, was recommended to all churches by our International Convention. Write to the American Bible Society, Park Avenue at 57th Street, New York City, for suggestions, and send your offering to this address. You will be interested in this section of the convention resolution regarding the work of the Bible Society:

"Be it resolved that the great work and present need of the American Bible Society be called to the attention of our churches. This society is supplying our own missionaries with Scriptures in Puerto Rico, Argentina, Mexico, Paraguay, China, and until recent months, Japan and the Philippines. It is sending Gospels and New Testaments to prisoners of war in every language, and has already given one-half million New Testaments to our own service men." With the curtailment of the work of the great Foreign Bible Societies, the responsibility for translating, publishing, and distributing Scriptures throughout the world rests on the American Bible Society.

A very interesting pamphlet has just come from the American Bible Society entitled, "With the Bible in Latin America Today." It contains extracts from the current report of the Society and gives much information of a general nature regarding the countries which we are so soon to be studying. Write for it to the American Bible Society.

WORLD CALL

Missionary Worship Service

Theme: The Missionary Message of the Bible

December

For All Mankind

Musical Prelude: A medley of Christmas hymns

Hymnic Call to Worship (a solo unannounced): "Holy, Holy, Holy, Lord God Almighty" (stanzas 1 and 4)

Prayer (previously arranged and unannounced): of thanksgiving for a universal Christ and a world brotherhood of his disciples; of intercession for all those who proclaim his way in many lands and languages.

Scripture: Micah 4:1-5; 5:2, 4, 5a

Meditation: In these verses lifted from the message of the prophet Micah we catch a glimpse of the missionary message of the minor prophets. Our worship thought for today centers around these minor prophets in whose messages here and there we find passages of rare beauty and universal significance. Much, of course, of the teaching of these men was flavored with intense nationalistic emphasis and revealed a vindictive attitude toward all without the Jewish nation. But these beautifully missionary messages shine all the more brightly against the dark background of those strongly nationalistic times. "For All Mankind" is the theme of this month's study. "For all mankind" is the picture presented by the Scripture just read.

In shining vision Micah saw all nations coming to the house of the Lord, bearing his ways, living at peace with one another.

Closely linked with this inspiring vision from Micah is the word of Habakkuk who said in sureness of faith in his God: "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (2:14). And if the youthful prophet Habakkuk could rise to such heights of spiritual insight and triumphant faith at a time when his beloved homeland had been invaded by the army of an enemy nation, what might be expected of us of these present difficult days? Are we equally sure that ours is the task to undergird and steady and strengthen and cause to endure, the missionary program of our day?

Hosea revealed God's yearning love for all mankind. He speaks of a God who draws his people with "bonds of love" and "will not give them up," a God of a "pursuing love." Hosea reveals the missionary God who cannot rest content until all men of all lands are drawn to him. (Read 6:6; 11:1, 4, 8, 10-11.) If we had been showing this same evangelistic zeal, perhaps the world today would be walking in the way of the Lord rather than plunged into far-reaching and cruel warfare.

The "outpouring of God's spirit" is Joel's special contribution to a world-wide faith. He hears the voice of the Almighty saying that "God is gracious and merciful, slow to anger and abundant in lovingkindness" (2:13). And it is Joel's lofty vision which Peter quotes on the day of Pentecost (Acts 2:14-21).

Amos, the herdsman of Tekoa, speaks with the fearlessness and clarity of the man of the open country. He knew intimately the great God of the outdoors, a God who could not be content until all the earth came to know him. (Read 5:4, 14, 20, 24.) And Amos felt constrained to make him known. Do we equally care?

We are grateful that we have been taught to see the rightful interpretation of the book of Jonah, a parable of foreign missions. Julian Price Love, whose book, *The Missionary Message of the Bible,* has given us the plan of this series of studies, calls Jonah the "missionary manifesto of the Old Testament." Many a person today is like the prejudiced Jonah, unwilling to grant the truth that God is love, a truth that "Jonah knew it too well for his crabbed soul," says Dr. Love. The outreaching love of God for people who know him not is revealed (4:11) and, too, God's need for mankind to go and preach for him.

Catching up a few of the most uplifting passages of other prophets is Habakkuk's hymn of forward-looking to a better day, "faith reaching its summit" in chapter three, verses 17-19; Zephaniah sounds a clear call that knows no bounding of race or country, a call to the meek of the earth to come to the Lord and be saved (2:3); Haggai dwells upon the "desire of all nations." (Read 2:6-9.)

Prophecy of the coming of a universal king brings radiance into times that were dark and gloomy. As Christmas time draws near we may well read again Zechariah's vision of this king (9:9-10). Malachi, too, sees the messenger who shall prepare the way for the Lord (3:1, 3). And again he says, "But to you that fear my name shall the Sun of righteousness arise with healing in its wings," thus turning man's thoughts toward the Christ's coming.

"And the Lord shall be king over all the earth," was an inspired cry. But the winning of the world waits for man's full consecrated service, his willingness to give his very all that Christ may be known upon the earth. Are we willing, ready, to do our part? To carry on the great task in a world torn asunder with war? Are we willing? Are we able?

Hymn of Consecration: "Are Ye Able, Said the Master?" (Verses sung as solo, the response—chorus by audience.)

Echoes From Everywhere

Churches in Australia

THREE of our preachers in New South Wales have been seeking to contact members of the Churches of Christ among the American military forces in New South Wales. From the chaplains interviewed they have received courteous receptions, and assurances of help where possible. The contacting of individual members of churches is difficult because there is no division into church groups, as is the custom in Australia. The classifications are Hebrew, Protestant and Roman Catholic. It seems that the first contacts will have to be made by those men who are interested enough to make themselves known.

—Australian Christian.

Elephant Steaks

A first-term evangelist just brought his wife in to the hospital, and so gave us an excellent sermon last night. He informed Elele, a student, that an elephant with very large tusks had been found dead, and the villagers think they recognized Elele's spearhead, wooden shaft and iron rod, securing it to the suspended tree trunk which a trigger lets fall on a passing elephant, driving the spearhead into the beast, and the tree stunning him. But since a mastodon may recover and travel a ten-mile radius, before dying, other claimants may appear to identify the carvings. Ivory tusks bring a Congo fortune which must be divided with the finder, the chief, the government and those who helped him build the trap and elevate the deathdealing tree trunk. We wish Elele well, and regret that some thousands of pounds of steak went to waste in the wilderness of a hungry world.

—Lillie Hedges.

Monieka, Africa.

Challenge to the Churches

I have something from a letter from Herbert Smith of Bolenge, Africa, which thrills me. He says of the Bolenge congregation in speaking of the number of things they do for those outside their own parish the following:

"It has given them fellowship with the whole Christian church throughout the world. They joined in subscribing funds that could help Dr. and Mrs. Henderson. They sent funds to the Mission in this Colony that were cut off from their home base because of the war. They help in evangelism here in the Congo; they help the poor who have no means of a living, that is, those who are sick and too old to work. They give a small pension to a former minister; they help bury the dead in a Christian way. They say, since the Church of Christ at Bolenge began, this larger vision there has been more joy than ever before in Christian service."

What a challenge this is to our churches here at home. Out of the poverty and backwardness of Africa, comes this apostolic note with regard to the universality of our religion and the responsibility of a church breaking over its own borders and becoming Godlike in its love for the whole

world. I saw the Bolenge Church 28 years ago when it was but a "babe in Christ," but this spirit of missionary expansion was even then taking hold of the people and sending forth preachers into the jungles round about. A crisis becomes to them an opportunity. Our mandate for the missionary task here in America is but increased by the dilemma in which the world finds itself.

—Stephen J. Corey.

Lexington, Kentucky.

Report on Baptisms

The statistical report now being prepared for the Year Book shows a total of 2,166 baptisms in our Congo Mission and 303 in India. This is about normal for Congo but it is more than twice as many baptisms as the India mission reported last year. The increase is largely in the territory where the Growing Church fund is being used.

Summer Volunteer Projects

A surprising and encouraging evidence of the increasing interest shown by Christian students in this country in summer relief and reconstruction efforts is to be seen in the statement of the National Cooperating Committee on Christian Reconstruction. The Committee lists projects in work camps, migrant aid, city rehabilitation, aid for aliens, community planning, rehabilitation of sharecroppers, and of mining areas. There are also seminar work camps in Mexico and social service seminars throughout the states; civilian training seminars, cooperatives and experiments in international living. It is an evidence of developing social conscience and the desire to make American democracy function in the most difficult and baffling human situations throughout the land. A surprisingly large number of "privileged" young people are manning these experiments mostly at their own expense in the spirit which has always characterized the Grenfell Mission to the fisherfolk of the Labrador coast.

Hidden Answers

1. What cornerstones does S. E. mention as being necessary for a new world?
2. Why is it essential to Christianize the rural sections of America?
3. Who made the remark: "I wonder if the church folks will forget us after awhile"?
4. Are young people today facing unusual problems? How can church leaders help them solve these problems?
5. Tell something about the picture on the cover page—its interpretation and the artist.
6. Is there any cause for "thanks giving" this year?
7. Have we been very successful in making individuals Christlike?
8. What does the Hartshone-Mays report reveal with regard to influences in the childlife of America?

For one such undertaking as existed ten years ago, there are a score today.

—Henry Smith Leiper.

China Day in India

Hatta observed China Day in a most fitting manner. In the morning there were speeches and fund-raising in the city. The Committee had requested Mr. Nathan to have a special prayer service in the church in the afternoon. Our church was well filled for the occasion. He conducted a service of hymns, Scripture reading and special prayers for China. The non-Christians were impressed by the reverence and orderliness of the service, while the Christians were also impressed by the reverent manner in which the non-Christians entered into the service with them. Mr. and Mrs. Nathan had invited the officials to the bungalow for tea in the evening. She explained to them that the food would be prepared with her own hands. It is still an unusual thing for caste Hindus to take food prepared by any other than a caste cook. They gladly accepted the invitation; and Hindus, Mohammedans, and Christians had tea together.

—C. H. Smiley.

Damoh, C.P. India.

Training Leaders

Our work goes on about as usual. I have done two itineraries since I last wrote and Mrs. Jaggard has made one. Of course our station work is always a big element in our work. Here we train our leaders. We sent out 12 from our local school and three who had also had higher training at our I.C.C. school located near Bolenge. We surely miss the Cobbles, especially in our evangelistic work. We usually have all our field workers in for a refresher course of three weeks; and at that time relocate those teachers who need a change. This is a difficult task and Mr. Cobble is needed here to help, but when will he get here? So perhaps in a couple of months, if there aren't brighter prospects of a chance for a return of our missionaries on furlough, we shall have this gathering and do what we can with it.

—Martha Bateman.

Monieka, Africa.

Flowers for "Dear Teacher"

On May tenth, we had an appropriate sermon at the hour of the morning worship, several special numbers, and lovely carnations which were distributed to church attendants. These flowers were the gift of new members of the church, a shoemaker and his wife. On May 11, I received a splendid pie and a Mother's Day card from a lady who was once one of our orphanage girls, and a card came through the mails from the home of another former orphanage girl.

On May 15, I received two lovely bouquets—one of white roses and gladiolas and one of Easter lilies. How beautiful they were! And the class that sent me one of the bouquets came that evening with a framed diploma for their "Dear Teacher." I marvel at its symbolism, coming as it does from a class to which I am not permitted to preach, according to the regulation placed upon this institution. It bears a drawing of the sower with the reference in Matthew, and, beyond the lettering, an open book having in opposite corners the Greek characters for alpha and omega. Back of the book and rising above it, is a flaming torch. Oh, has the light from the Word shown out through me; have I sown some good seed in spite of limitations? How I want this to be true! Anyway, this gift, inspired by the loving and kindly thought of one of my classes and executed by an artist, moves me to tears.

—Elma C. Irelan.

Aguascalientes, Mexico.

In Memoriam

Mrs. Scevilla Fouty, September 3, 1942, Moundsville, W. Va. Earnest Christian, faithful to church, Bible school and missionary society. Age 76.

Mrs. Emma Black, September 28, 1942, Frederick, Illinois. Active member and ardent supporter of Christian church, Sunday school, and missionary society. Age 75.

Mrs. Lora Goodwyn, July 6, 1942, Bessemer, Alabama. Her life was crowded with acts of loving-kindness, with deeds of unstinted service and with skilled labor for the Master.

Mrs. Jesse Scott Flax, September 13, 1942, Springfield, Ohio. She served faithfully and effectively with her husband in pastorates in Ohio. A talented servant of her Lord.

U. S. Atty. William Flett Palmer, Monrovia, California. One of the most influential men in the Monrovia church and liberal in his support. His associates paid high tribute to his enviable record of public service, and his splendid character.

Miss Ella Ransom, September 10, 1942, Tullahoma, Tenn. Beloved and active worker in First Christian Church, and in community life. Recording Secretary of woman's missionary society for Tennessee for several years. Age 77.

Mrs. Ruth Adam Gill, July 10, 1942, Mobile, Alabama. Member of First Christian Church for nearly 37 years. Charter member of C. W. B. M. Active leader in other organizations of the church.

Notes From a New Missionary

Each day I teach a gymnasium class in Spanish. That helps me to use the language a great deal. So far I have been able to teach the games successfully. We also have been doing some folk games. These girls care very little for organized play. They seldom organize themselves into any sort of activity during their spare time.

I am enjoying my English classes very

(*Continued on page* 44.)

WORLD CALL

Helps for Leaders of Junior Groups

Your "helps" this month relate to the Junior study which has been prepared for use during the month of December—"The Way of Peace and Goodwill." The children's materials will be published in the November 29 and the December 6, 13, and 20 issues of "Junior World." As you study your materials now, you will discover suggestions for securing more information on several of the activities to be discussed during the study. It would be well for you to secure those materials for use as you make your preliminary plans before meeting with the Juniors who will lead their meetings.—Mabel Niedermeyer.

The Way of Peace and Goodwill

By Mabel Niedermeyer

INTRODUCTION

Purpose and Scope

This is a four weeks' unit of study for Juniors, especially planned for the month of December, designed to emphasize the Christmas message of peace and goodwill. It will not discuss the facts of the present war or of any war as such, but will deal with the positive way of brotherhood and goodwill as the basis of all of our human relationships. Toward that end the boys and girls will be led to discover the principles of Christian living which make for peace through a study of the teachings and life of Jesus. They will also come to see the application of those principles in their own group living and come to know men and women of today who are seeking to put them into practice in their lives as well. The findings of the Delaware Conference on a Just and Durable Peace will be introduced in simplified form so that the Juniors may know that Christian men and women are eager to find and establish a peaceful way of living among the nations of the world.

The Juniors and This Study

It is well that boys and girls be given help in finding principles of peaceful living based on the teachings of Jesus to serve as the standard for personal, group, and national actions today. Many of them are confused by the events which are taking place in the world. They read and hear about the war on every hand. They see pictures, posters and movies showing war preparations and activities. They are urged to buy defense stamps, and in some public schools pressure is brought to bear in that direction. The war may have already claimed a relative or friend by death in action. In some parts of the country, they are experiencing blackouts and air-raid drills. They are touched by war rationings, drives to conserve materials of various kinds, and war work in general. The war is also pointing up differences in races and nationalities resulting in increased tensions and discrimination.

Over against these factors are those which are positive in nature. Some children are fortunate in having the guidance of Christian world-minded adults who are not unbalanced by the happenings in the world today. Your Juniors are receiving and have received training in Christian ways of thought and belief. They have taken part in projects of goodwill upon former occasions; and at this particular season of the year, their minds are perhaps again active with plans of sharing and helpfulness. They have heard of outstanding leaders of different nations and races, and some may have children of other nationalities as friends or classmates.

Coupled with these experiences growing out of the present chaos in the world today, are those in the realm of the children's own personal social world. There they meet both friendly and unfriendly people, and the personal problem of getting along with others arises. They are members of families in which Christian democratic principles of living may or may not be practiced.

Objectives in View

With the leader bearing these relationships and experiences of the children in mind, this study should lead them to:

1. An increased understanding and appreciation of the principles of living which will lead to peace and goodwill as taught by Jesus and exemplified in his own life.
2. A consciousness of the fact that those principles are in keeping with God's plan for a world brotherhood.
3. A belief in the ultimate goodness of the world, and a recognition of the fact that present conditions exist only because men and nations have not lived their lives in harmony with the teachings of Jesus.
4. A knowledge of some of the workers who are seeking to establish peace and goodwill through their service to others.
5. A discovery of ways in which Juniors can help to build a peaceful world and the creation of a desire to do their part, beginning with their own group relationships.
6. A growing sense of gratitude to God, expressed through worship, for the ways in which the life and teachings of Jesus have made goodwill real to us.

The Unit Development

This study will be developed through Bible study which seeks to discover the teachings of Jesus in this realm, through directed discussions of the ways of peaceful living, through a consideration of men and women who are living lives of usefulness and goodwill, by making a series of posters or a wall border which picture or carry out the thought of the Bible teachings, by planning and conducting a worship service in which thanks is given for the life and teachings of Jesus and for those who have and who are now living lives of service and goodwill, and by actively participating in some project of goodwill that is being carried on in the church or community.

The Leader's Preparation

As you prepare to guide your Juniors in making this study, you will want to begin by considering the Juniors, themselves. What is their background of experience in relation to this theme? Are there any special factors or needs in the lives of any of them that need particular consideration?

Next, go over the outlines of the session plans as given here. Plan for any special emphases or adaptations in the light of the needs discovered above. Begin collecting your materials and making your own plans for meeting with your Junior leaders from week to week as their materials come from press.

December 6—In Remembrance of Him

Today you will seek to guide the Juniors into an appreciation of the Christmas message of "peace and goodwill" and help them plan for this study so that it will contribute most toward that end.

Go over the session plans with the Junior who will be in charge of this meeting. Plan among yourselves who will lead the discussion and the planning period.

During your message in the worship service, help the Juniors see that Jesus came to a very imperfect world to show men God's love for them, and to lead them to live in love and goodwill according to God's plan of brotherhood. Include the thought that the world today needs that same message and that those of us who call ourselves Christians must seek to live as Jesus taught so that others may come to know God's way of peace and goodwill.

Guide the children to choose their activities wisely.

Session Outline

Informal Discussion about Christmas Plans.—(Including an evaluation of them in the light of the "peace and goodwill" emphasis of this season.)

Worship—

Quiet Music.—Silent Night

Call to Worship.—Luke 2:10, 11.

Hymn.—Joy to the World.

Scripture Reading.—Isaiah 9:6, 7a.

Message.—The World to Which Jesus Came.—(By Adult leader.)

Prayer—

Response.—Hear Our Prayer, O Lord.

Offering Service—

Planning Period.—(Of work to be done during study.) Making a set of posters or wall border illustrating the Bible teachings on peace and goodwill, or, making a book in which those teachings and others are included; keeping a bulletin board record of accounts of deeds of love and goodwill reported each week; reporting stories of peace and goodwill at each meeting; planning a worship service on peace and goodwill, making a stained glass window for the center of worship

upon that occasion; planning a definite act of giving or serving for Christmas.

Closing Hymn.—Fairest Lord Jesus.

December 13—Blessed Are the Peacemakers

Your purpose today will be to help the Juniors discover those teachings of Jesus which, if put into daily living, will make for peace and goodwill between peoples and nations. You will need to help them see that just like any rules, they will have to be followed by both parties if they are expected to work.

Some of your Juniors may say something about "overcoming evil with good" not being workable these days. Or make a similar remark about another of the teachings of Jesus on peace. In such cases help them to see that when evil becomes so entrenched in life, it cannot be easily overcome even with good. That perhaps the way of love may seem to fail at first, but eventually the good will win out. Lead them to see that the way of love is a way of suffering at times, too, but that one person needs to be willing to make the start—yes, and to suffer—in trying to overcome evil with good. Do not curb any of the questions or comments which the Juniors may make. Try to help them find a satisfactory answer. Read those Bible references carefully, yourself, and think through examples in the lives of boys and girls which will illustrate their truths.

Base your message today on the Scripture passage in Romans. Point up the ordinary virtues of Christian living as those "things which make for peace." A willingness to help others and to share what you have for the good of all; a desire to do more than one's part; a thoughtfulness for others and their interests and wishes; the spirit of forgiveness; being trustworthy and dependable; not insisting upon having your own way; consideration for the desires of others, etc. Point them up in conduct in the home as well as in other group relationships, helping the Juniors to understand that living the way of peace and goodwill begins at home. Help them to see that groups of people and even nations can follow after "these things which make for peace," too.

Session Outline

Discussion.—"What Causes Quarrels?" (Led by either Junior or Adult leader.)

Bible Study.—Matthew 18:21, 22; 5:38-42; 5:43-48; 32:37-39; 7:1-5; 6:12; 8:12; Mark 9:50b—Be at peace one with another; Luke 6:27, 28; John 13:34, 35.

Worship—

Quiet Music.—O Little Town of Bethlehem

Call to Worship.—Come and Worship,
Come and worship,
Worship Christ,
The New-born King.

Hymn.—O Little Town of Bethlehem

Scripture Reading.—Romans 14:19.

Message.—The Things Which Make for Peace.—(By Adult leader.)

Prayer—

Offertory Service.—(As before.)

Story-Sharing Period.—Of stories of love and goodwill discovered by the Juniors. Two stories are given in the children's materials to be used at this time.

Report of Committee on Gift Project.—(If one was appointed last week to bring in such a report.)

Work Period.—Begin the work planned.

Closing Hymn.—Fairest Lord Jesus.

December 20—Messengers of Goodwill

Today your Juniors will discover some messengers of peace and goodwill, who, through their lives, have demonstrated their belief in love and service for all mankind. The Concientious Objectors in this present war have been included as one of the groups who is standing for the way of peace. Any information about boys the children may know who are in one of the Civilian Public Service Camps will help them to understand this position. If there is a boy from your own church who has registered as a C.O., be sure to cite him as one member of this group. For those of you living near a camp, information about that work will make this phase of the study most specific. In discussing the whole matter, help the children to see that the decision not to fight is a matter of individual conscience, and that just as we differ on other matters, we differ on that issue, too. Should the children feel that a C.O. is a coward, you will, of course, help them to understand those boys are working or willing to work in places of danger. You might tell them of the group who were ready to go to England and China to help in rebuilding in positions of helpfulness, but passage was refused due to the limitations on space available for civilian travel.

If you have not seen a copy of the report of the Delaware Conference, write to the Department of Social Welfare, The United Christian Missionary Society, Indianapolis, for a copy. (Price 10c.) You should be familiar with the results of that conference as you present that brief report to your Juniors today. The purpose of including it is not to give the boys and girls a complete understanding of what was done, but to make them aware of the fact that Christians are concerned about the kind of peace which will be made after the war is over, and that they are trying to prepare our country to take its part in making a just and lasting peace.

Materials on the Civilian Public Service Camps can also be obtained through the Department of Social Welfare. Ask about the stamp plan for supporting our boys in camps and for a sample stamp folder.

Session Outline

A Game of Discovery.—(Giving clues about the lives of men and women who have worked for peace, the children trying to guess the names of the workers.)

Reports and Discussion.—(By Juniors and whole group.)

Civilian Public Service Camps
The Delaware Peace Conference
} Brief accounts are given in Children's session plans.

Stories of love and goodwill.—(As discovered by Juniors.)

Activity Period—

Writing a Litany on Peace and Goodwill—

Worship—

Quiet Music—

Call to Worship.—John 3:16

Hymn.—Joy to the World

Scripture Reading.—Isaiah 52:7; Psalm 34:14; Matthew 5:9.

Comment on Scripture Reading.—(By Adult leader.)

Show views of three religious leaders toward peacemakers as brought out in the Scripture readings; refer to the reports, calling attention to individuals and groups who are seeking to find a way of peaceful living for all of us; bring out need for more Christians believing in and practicing the way of love and peace.

Prayer.—For men and women to more earnestly strive for peace.

Offering service.—(The suggestion that the offering be used for some specific cause for peace may be made before this service.)

Closing Hymn.—O Little Town of Bethlehem. (Use the last verse as your closing prayer.)

December 27—Peace on Earth, Goodwill to Men

Today your Juniors should discover ways in which they can help to build toward peace and goodwill throughout the world. You are to guide them as they make a list of the things which they can do toward that end. Help them to see that as they discover ways of living with others in peace and goodwill now, they are learning to make greater contributions toward that end when they are older.

It might be well for you to write to the American Friends Service Committee, 20 S. 12th Street, Philadelphia, for information about their work. This can be distributed to the children for their report today as additional material to that given in their own session plans.

Session Outline

Report and Discussion Period.—The American Friends' Service Committee.

Story-Sharing Period.—(Stories of love and goodwill discovered by the Juniors.)

Considering Our Part.—(Led by Adult leader.) You will assist the Juniors to think of and to list in code form ways in which they may help to build peace and goodwill throughout the world.

Activity Period.—Completing the work.

Worship—

Quiet Music—

Call to Worship.—Romans 14:19

Hymn.—Fairest Lord Jesus

Scripture Reading.—John 15:1-15. (Adult leader, making brief interpretation at the close of the reading, closing with the thought that we are friends of Jesus, working with Him to bring peace and goodwill into the world.)

Formation of Friendship Circle.—Read together "peace code" made earlier in session.

Pray the Litany, written last week.

Offering service.

Prayer Hymn.—O Little Town of Bethlehem, Verse 4.

Closing planning period.—(On use of materials made during this study.)

From the Educational Front In West China

By MISS CAMMIE GRAY*

Miss Gray

AS YOU know, our Mission has no organized church in this part of China, only our refugeeing union institutions from Nanking (University of Nanking, Ginling College, and two departments of the Nanking Theological Seminary). Our Mission has, from the beginning, been a regular cooperating unit in these, and Lewis Smythe and I are representing the Mission on the university staff in Chengtu.

On Sunday afternoons we get our people together. They are mostly university students and professors and their wives, and a few in government or other constructive work while refugeeing here. All our mission stations are represented. Personally, I attend the Union Church services on the campus for faculty and students—Sunday morning 9:00 to 10:00, and Sunday evening 7:00 to 8:00. Besides these I usually go into the city to one of the church services, arriving ten to fifteen minutes late as I go from the first service.

For two years I have been helping on two working committees of the Methodist Church for students and young people. This is the second year also that they have asked me to attend their annual conference for Szechwan Province. It was an inspiring meeting under the leadership of the newly elected Bishop W. Y. Chen who is continuing concurrently as General Secretary of the National Christian Council.

National Christian Council

The National Christian Council had its office in Shanghai before the Pacific War, but had a branch office in West China. When it became impossible for the Shanghai office to function, it was an easy matter to make this office the national headquarters. President Wu of Ginling College, for several years now the chairman of NCC, with an enlarged executive committee, perfected the organization. Bishop Chen, whom all so greatly admire, had previously requested to be relieved of the strenuous work of General Secretary after the first of the year. But he was unanimously and overwhelmingly urged to keep it. So he consented to carry this extra heavy responsibility as a war necessity, though without salary from the NCC.

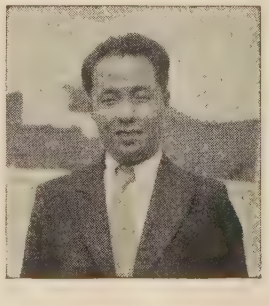
This involves the work of the churches in every part of China. The Council is unable to help the churches or the pastors in the occupied area as before, except that they know that we daily sustain them before God in prayer, and we can still contact them with more or less impersonal matters.

Our National Christian Council of Religious Education has also had to be reorganized, and the West China Branch has now become the national headquarters. Dr. Luther Shao of our church, who, since we all came West, has been Assistant General Secretary of the NCCRE and in charge of the West China Branch, has now been elected General Secretary. The former general secretary, Dr. Chester Miao, was caught in Shanghai on December 8 and cannot function in this capacity now. I had formerly been treasurer of the West China Branch of NCCRE and a member of its executive committee of seven members. Now our committee has been increased to cover a wide area all the way to the coast provinces, representing all of Free China. I was elected treasurer of the newly constituted executive committee which meant a larger budget to handle and books to keep. This also increases Luther Shao's responsibilities.

As another proof of the great confidence everyone has in Dr. Shao's ability and leadership, he was elected by the NCC as a secretary in charge of the Commission on Life and Work of the Church. Frequently at meetings of both the NCCRE and the NCC, appreciation is expressed for his work, gratitude to our church for providing his salary, and for his fine contribution to the task of the whole church in China, especially during this period of the war and the great migration.

Luther Shao Ordained

Because of his close contact with all the churches, involving much correspondence and frequent travel with Bishop Chen and other leaders, it seemed right and best to our people here that Dr. Shao should be ordained. We believed that he was entirely worthy of ordination, and that it would add to his influence. We also knew that our whole church and mission would approve. So our people requested that Nanking Theological Seminary, in which our Mission is a cooperative unit, take charge of a service of ordination of Dr. Luther Shao as a minister of our church. This they were happy to do, and a very impressive service was held in the chapel of West China Theological College.



Luther Shao

Dr. Frank Price of the Nanking Seminary, Luther's former teacher, took charge. I was asked to tell briefly of his life, education and preparation, his service and experience for our own church and the wider connection for the Christian movement in China. Bishop Chen gave the charge to the candidate. Then Dr. Price took the pledge of the candidate and led a very beautiful service of ordination. He had previously asked Lewis Smythe, our missionary, Lyman Hoover of the YMCA and a Disciple of Christ, and me, representing the ordained members of our church here, as well as Bishop Chen with the other ordained men on the faculty of the Nanking and West China Seminaries to take part in the laying on of hands. Lewis Smythe offered prayer. Dr. Shao has a vivid remembrance of the first person to speak to him about joining the church when he was a student in our South Gate High School, Nanking. This was his teacher who is now the librarian of the University of Nanking here in Chengtu. It was fine that he, too, could be present.

*Miss Gray is a missionary in Chengtu, West China.

Women and World Highways

(*Continued from page* 35.)

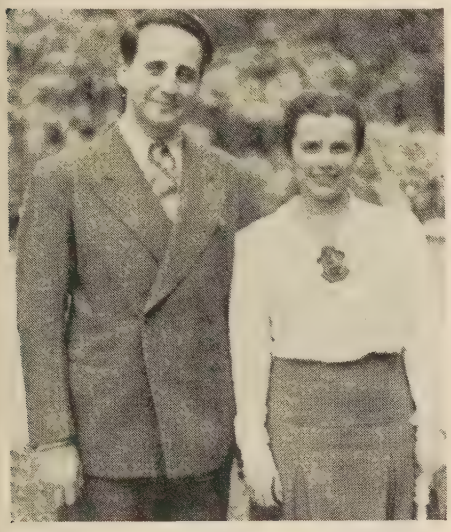
"We want constant training in the constant things of life, the physical, mental, and spiritual things which have been the foundations of humanity since civilization began, and we want it in every course, in every department, in every college. We want discipline in the job of living."

This leads to our fifth major responsibility and one that is basic to all the rest, and that is the maintaining and strengthening of the influence of the churches in our communities. With all these demands on women today, and each one essential, there comes a moment when we must choose. It is essential that, whatever our choice, the work of the church shall be maintained. Church work must be a priority. Out from the church have come all these community services. Out from the church comes that dynamic that changes lives. Out from the church come the principles on which enduring peace can be founded.

World Call News Room

(*Continued from page* 34.)

sionary in Mexico who delights in working in the rural areas. Sara is very capable and attractive. She is looking forward to taking nurses training later at Palmore when she is old enough to do so. Miss Cantrell has made a purchase lately that delights her very much. The purchase is a cow!



—Photo by Frank Gentry

Mr. and Mrs. Donald H. Edwards

On September 7, in the beautiful garden at the home of the bride in Oberlin, Ohio, Ruth Hamilton and Donald H. Edwards were united in marriage. Harry B. McCormick, minister of the Lakewood Christian Church, performed the ceremony. Ruth was born in Nanking, China, and Donald in the Belgian Congo. Donald has made his home with Mr. and Mrs. McCormick for many years while his parents, Mr. and Mrs. William Edwards, were serving as missionaries in Africa. Ruth's parents returned from China in 1927, and Mr. Hamilton holds a professorship in the Graduate School of Religion in Oberlin College in Ohio. Mrs. Hamilton is a member of the Board of Trustees of the United Society.

Mr. and Mrs. Donald Edwards are studying this year in the College of Missions at Yale University, preparing to go to Africa as missionaries.

E. R. Vaughn closed his ministry with the Livingston, Tennessee, Church on July 27. Through arrangements with the foreign division of the United Society, Mr. and Mrs. Wm. D. Hall, missionaries appointed for service in India when conditions make it possible for them to travel, began their work in Livingston on September 1. In addition to his work with the church, Mr. Hall will teach the Bible course in the Academy.

Two new state secretaries are Vernon Stagner, state pastor-evangelist for the Minnesota Christian Missionary Society; and Boyd Clayton, state secretary-director for the Florida Christian Missionary Society. Mr. Stagner is located in Minneapolis, and Mr. Clayton in Jacksonville.

Dr. Arthur E. Elliott, Ph.D., former missionary to Paraguay, has made available to the United Society unbound copies of his book, *Paraguay, Its Cultural Heritage, Social Conditions and Educational Problems.* The United Society will fill requests for these unbound copies (400) as long as the supply lasts. No charge except postage at rate of 3 cents a copy is asked. The background and conditions surrounding our Mission at Asunción is given, and information about our school, Colegio International. The missionary study on Latin America makes this material especially desirable at this time. Send order to The United Christian Missionary Society, Missions Building, Indianapolis, Ind.

Pension Fund Notes

As of June 30, the total assets of the Pension Fund reached $3,503,328.10. Of this amount $2,531,127.62 is in Pension Plan reserves. This amount is available only to members of the Pension Plan in payment of cash death benefits, widow's and minor children's pensions, disability pensions, age retirement pensions.

The balance of the total is made up of 1919 reserves, permanent fund balance, annuity reserves, additional benefits and ministerial relief funds.

On September the eighth the Pension Fund received this telegram: "Brother -------- -------- died September 7 of heart failure." He was a member of the Pension Fund but his church was not. The result was that the widow was cheated, receiving a death benefit of only $238.10 instead of $1,000 and a pension of $71.43 instead of $300. One good way for churches to observe the Week of Ministry is to join the Pension Plan now.

Book Chat

(*Continued from page* 23.)

Books Mentioned on Page 23.

THIS FREEDOM WHENCE? by J. Wesley Bready. New York. The American Tract Society. 365 pp. Price $1.50.

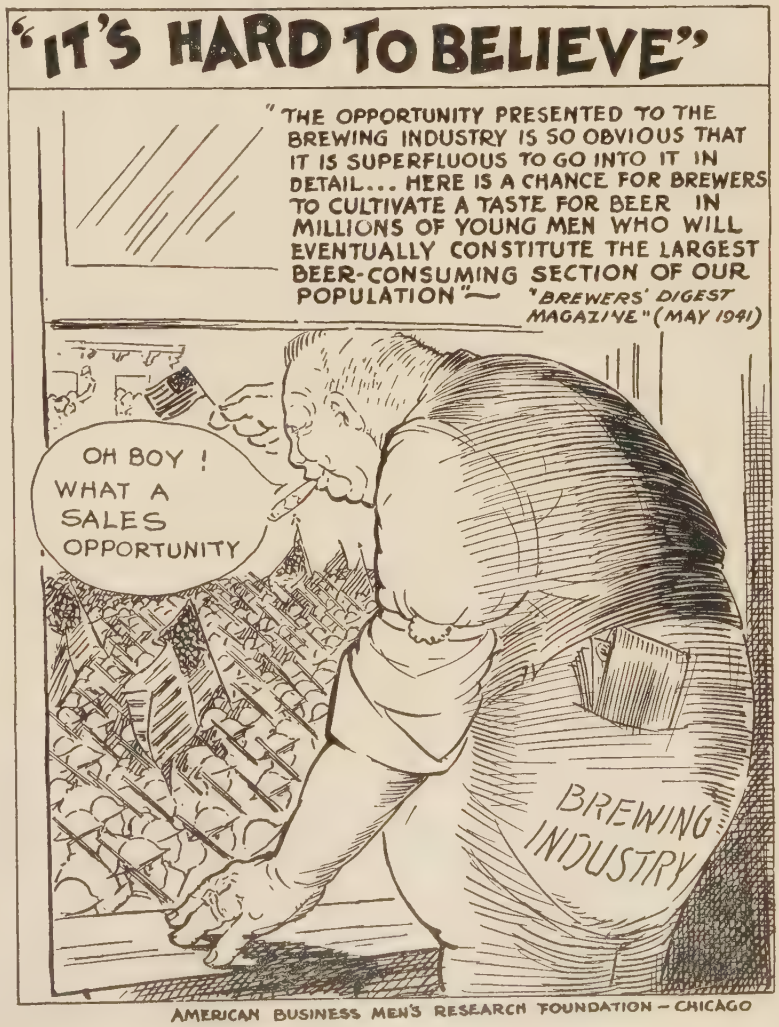
CHRISTIANITY AND SOCIAL ORDER, by William Temple. A Penquin Special. Penquin Books, Inc. New York. Price 25 cents.

MOTIVES FOR CHRISTIAN LIVING, by William P. King. New York. Harper & Brothers. 188 pp. Price $1.50.

THE CONTEMPORARY CHRIST, by W. A. Smart. New York-Nashville. The Abingdon-Cokesbury Press. 164 pp. Price $1.50.

THE SPIRITUAL LIFE, by Edgar Sheffield Brightman. New York-Nashville. The Abingdon-Cokesbury Press. 218 pp. Price $2.00.

DOCUMENTS OF THE PRIMITIVE CHURCH, by Charles Cutler Torrey. New York. Harper & Brothers. 309 pp. Price $3.50.



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"The Call to Christian Service"

Digest of a Paper by Dr. C. L. Pickett, veteran missionary to the Philippines

NO ONE selects a life work without some reason for doing so. This applies to Christian service as well as to any other. Suggested here are some of the elements which enter into the making of such a choice as to one's life work.

The first element we would mention as being necessary is the desire and willingness to enter the type of service in mind.

The second element necessary for successful Christian service is an experience with Jesus. When Jesus was on earth there was something irresistible about his presence. Today that irresistibleness is to be found in his teaching, his spirit, his example.

A third element in the call to Christian service is a knowledge of the needs of those who are to be served. We are told that knowledge is power. If this is true then ignorance is weakness.

A fourth group of important attributes for Christian service is made up of motive, disposition and attitudes. The motive of adventure may be present, but that alone will not bring people to Christ. The craving for success is necessary, but too much ego will insure defeat. To make Christian service a stepping-stone to something else is not following the example of Christ. In "Going into all the world" to serve Christ one comes in contact with people of other nationalities, and other races who speak strange languages, have strange customs, and follow the mandates of a strange religion. The attitude of the worker here is important. Does he have patience, is he disgusted and repelled by what he sees and hears and smells? Is he faultfinding and complaining, or is he, with it all, able to point out the way to the better without causing offense?

Another necessary equipment for Christian work is a proper preparation for the task. That you cannot use what you do not have is as true of knowledge and spirit as it is of money and good clothes.

Echoes From Everywhere

(*Continued from page* 39.)

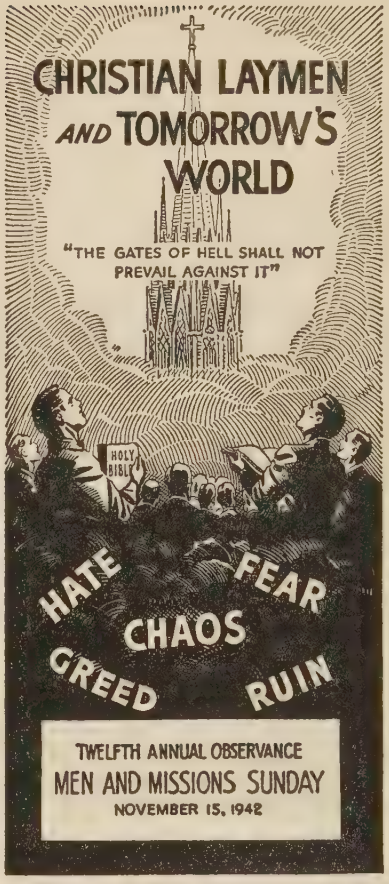
much. I have those students who have ability to speak English fairly well. The classes are small so I am able to do quite a lot with them.

As the weeks roll away, Martha Gibson is becoming quite excited over the prospects of coming home. We tease her a great deal and ask if she has started packing yet. And I would not be surprised if she has! The Mills family is enjoying the idea of coming, too.

Next Tuesday Martha Gibson and I are entertaining the women of the legation. Each week we get together to sew for the Red Cross. Usually we meet at the Embassy, but once in a while we go into the other homes. I enjoy these times because it seems to be an oasis for me—during that time I do not have to rack my brain for the right Spanish word. We talk good old English.

Linda is growing rapidly right now, and is quite healthy. The milk here is *awful*, and I have decided it would be better to use pulverized milk, available in large cans.

—JUNE SMEDLEY.
Asunción, Paraguay.



GROWING interest of laymen in the missionary work of the churches during wartime is indicated in acceptances from more than 2,500 cities and towns throughout the country for the observance of Men and Missions Sunday on November 15.

Resident Chairmen and cooperating committees are working toward the observance in all churches of these 2,500 communities. Both laymen and pastors will participate in the morning services in developing the theme for the day, "Christian Laymen and Tomorrow's World."

Sponsored by the Laymen's Missionary Movement, Men and Missions Sunday has grown in observance each year since its inception in 1931. This 12th annual observance will be celebrated in churches of all communions.

Material for missionary talks to be given by laymen in most of the churches observing the day is contained in a manual bearing this year's theme as its title. It is being distributed free of charge by the Laymen's Missionary Movement through the Resident Chairmen and cooperating committees.

That
PROPITIOUS MOMENT

It is just possible that those of you who are not now participating in the Pension Plan are awaiting the arrival of that mythical "PROPITIOUS MOMENT" to take your stand.

Do not be the victim of that corrosive malady "Procrastination" by looking afar into the future for a *better time* when it is entirely probable that *here and now* is the time.

You have heard about the one who was searching for diamonds in distant places—well, right here in *your* own back yard is that security you have been looking for.

This is an invitation to accept the protection and pension provisions offered by the Pension Fund. Ministers, begin paying your 2½% dues. Churches, begin paying your 8% dues. This applies to all. The way to begin is to *BEGIN*.

That "PROPITIOUS MOMENT" has arrived.

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Indian Boys in Service

Seven of our Indian Christian boys from the Damoh Mission Boarding School and seven young men from the Christian community have already entered military service. Most of them have been recruited for the technical branches of the services. No count has yet been made of ex-Damoh Boarding boys who may have entered the services. Several of the above-mentioned recruits are already overseas. Samuel Bharos, son of Evangelist Shri Bharos of our staff, was last heard from during the withdrawal to Singapore. Two sons of Evangelist B. Masih are with the Indian Army in the Middle East. One son, John, has written an air mail post card in Hindi from somewhere in Iraq. A close translation of this letter may be of interest to you:

"To you, Mr. & Mrs. Smiley, I send my many, many salaams. By the mercy of God, the Father, I am found here in a good way. I am hoping the very same for you. Please forgive me for not writing sooner. I thank you very much for the Hindi New Testament. Great help comes to me from our Scriptures. To me in every way peace comes. I have already read the New Testament through once. Now for me from any source whatever is there any fear or confusion. I sometimes remember you in my prayers. Again, I thank you for this most fitting and beautiful weapon you gave me. The weapon is none other than the Scriptures which will be of greatest help to me during my whole life. May God, the Father, keep you from suffering and give you happiness. My many, many salaams to you and your family. Yours obediently, John Masih, No. 775792."

—C. H. SMILEY.

Damoh, C. P. India.

"Can't a Guy Do Anything"

By TRELLA DICK*

BRUCE, please don't turn the water on the window box. The sun's too hot." Mrs. Bradley's voice held a weary note of irritation. Why must Bruce be so trying on a hot, busy morning like this?

There was, also, a distinctly peevish note in her eight-year-old son's response, "Jimminy, Mom! Can't a guy do anything?"

"Bruce, you've said that twenty times this morning, I do believe. I wish you'd try not to say it so much."

"Have I, Mom?" The small boy stared up through the open dining-room window at her. "Twenty times! Whew, that's a lot."

He was thoughtful a moment, then exclaimed, "Well, Mom, I've only said it when you told me not to do things, so that proves what a lot of things I'm not allowed to do around here."

With a shock, Mrs. Bradley realized that her son's remark was true. He hadn't repeated his monotonous query any oftener than she had said, "Don't."

If his expression had been tiresome to her disciplined, adult mind, how much more so must hers have been to him!

Mrs. Bradley felt that she must do some deep thinking. She couldn't do it with the clear-eyed gaze of her son upon her.

"Bruce, will you go on an errand for me?" she asked. There was no irritation in her tone, now.

"Sure, Mom, sure. Where to? May I take Tuck along?" His tone, too, had changed—it was eager, and had lost all fretfulness.

"Yes, you may take Tuck. It will be a nice little trip for him. I have a magazine to send to Mrs. Jensen. It's quite a distance to go this warm morning—"

"I don't mind—honest I don't. There's lots of shade."

There was a mist in Mrs. Bradley's eyes as she watched him step blithely down the street.

"The first 'Please do,' instead of 'Don't,' that I have said this morning—and look how he responds to it," she murmured contritely.

She stopped her work and sat down in a chair. "Let me see. What are some of the 'don'ts' that I have handed out so freely to that child this morning?" she said. "There was, 'Don't make Tuck growl,' 'Don't come to the table until you have combed your hair,' 'Don't leave the screen door open,' 'Don't ask for another cent today,' 'Don't——' Oh, I had better get a pencil and some paper and go at this in a businesslike way!"

Carefully, Mrs. Bradley listed all the "don'ts" she could remember having inflicted on Bruce that morning. Opposite them, she listed the positive requests which she might have made in place of the negatives which had so irked her small son. She now realized how easy it would have been to say, "Please take Tuck out for a little run, Bruce," instead of "Don't get that dog to barking, I'm trying to phone."

Instead of telling him not to water the petunias, she could have suggested some use of the water which would have been beneficial or at least would have done no harm.

"With a little thought, I could have avoided all those unwise negatives," she decided. "In the future, I shall certainly try to avoid them. But if I forget, when Bruce says, 'Can't a guy do anything?' I'll say, 'Surely a guy can do something, Son,' and then I'll suggest something interesting to do. I have a suspicion," with a wry smile, "that it will help my disposition as much as it does his."

And Mrs. Bradley was right.

*Issued by the National Kindergarten Association, New York City.

Lyman Hoover in West China

THE International Board of the YMCA recently received a letter from Kiang Wen-Han, Secretary of the Student Department, National YMCA in China, in which he pays tribute to Lyman Hoover, the son of Dr. G. I. Hoover of Indianapolis, formerly the state secretary for Indiana. We quote from the letter:

"I wish to write about the fine work which Lyman Hoover is doing in this difficult period. You may have heard of our program of placing student secretaries in isolated university centers. By this time Lyman has visited all five and has given much help to our secretaries who are dealing with a very special situation, resulting from the unprecedented migration of universities. The first isolated university center which Lyman visited after he got to Kukong was Pingshek, the new home of the National Sun Yatsen University which used to be in Canton. The second center was the National Kwangsi University in Liangfeng, about 25 miles out of Kweilin, the provincial capital of Kwangsi. From Kweilin, Lyman rushed to Kweiyang to attend the student summer conference for university students.

"After the Omei Conference I had the privilege of traveling a bit with Lyman. We first visited the National Szechuan University at the foot of Mount Omei. This is really the first time that we have touched this university in our student relief program. We went on to Kianting, where there is the National Wuhan University, a refugee institution from Wuchang, and the brand new Central Polytechnic College. We have a student relief committee there, and now a full-time secretary. We then proceeded to Chungking for the Fall Conference of the national staff.

"The important student center in Chungking is in Shapingpa. There you find the National Central University from Nanking, the Nankai School from Tientsin, the Chungking University, and the Provincial Educational College, with a total enrolment of something like 6,000. Before the war broke out, Shapingpa was a little rustic village with just Chungking University in its initial stage. Now this little place has developed into a real college town, with stores thickly established and students buzzing about all the time. When Lyman and I were there this time we found the chapel in this center packed with students on Sunday morning.

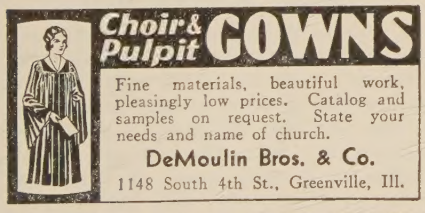
"During the whole trip Lyman felt deeply that we should raise funds to provide radio receiving sets in some of the isolated university centers. When we were in Chungking we got in touch with the authorities and were promised facilities for shipping in these radio sets. This will make it possible for them to keep in touch with what is going on throughout the world.

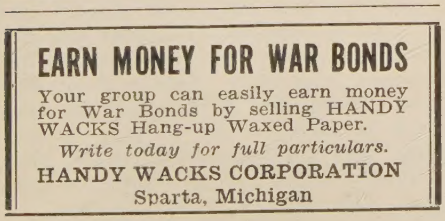
"Recently Lyman completed a visit to National Northwest University in Chengtu, another isolated center. We have also a student secretary there. This is a combination of three universities formerly in Peiping and Tientsin. Lyman's visit was helpful, not only as a visitor, but also as a friend of many of the professors. We recently got a telegram from Lyman in Sian, saying that he was starting out eastward to visit National Honan University. That is close to the battle front."

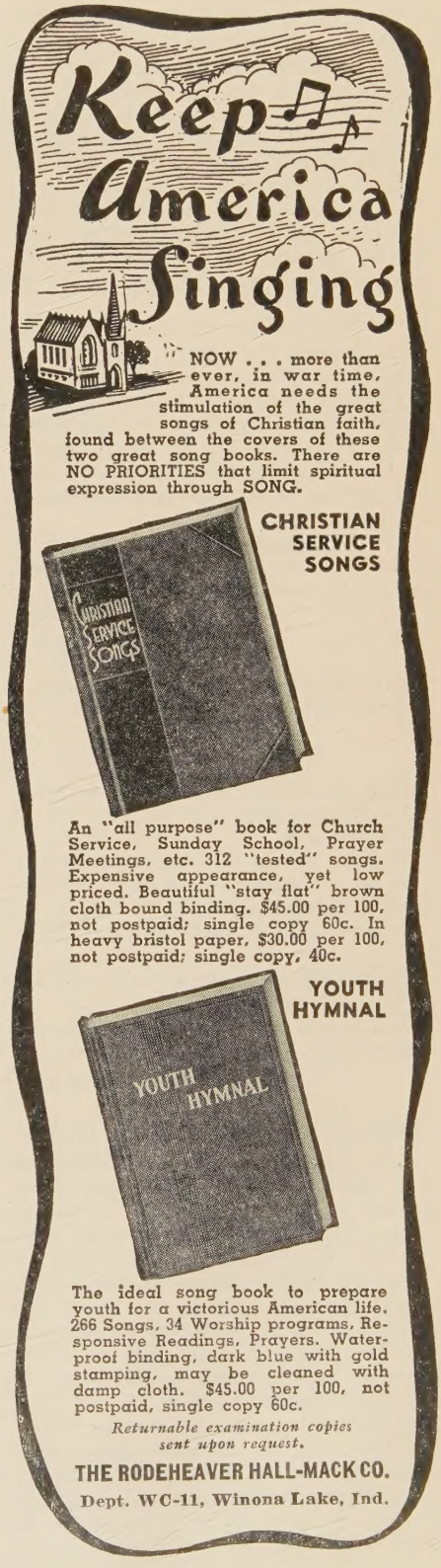
Museums and Missions Work Together

World events have driven home to all nations in the Western Hemisphere the critical need for larger understanding and cooperation among their peoples. Museums and missions meet on the common ground of promoting such understanding; and as its contribution, the Buffalo Museum of Science opens an exhibit that ties into the missionary education study program for 1942-43 selected three years ago by the Home and Foreign Missionary Conference of the United States and Canada. With twenty-two denominations united in focusing their attention on Latin America, its people, and its problems, interest in the subject is at a high point. At the request of local church groups, the Museum presents a special exhibit on South America. This will remain throughout the winter season so as to be available to study groups throughout Erie and adjacent counties and near-by Canada. An invitation leaflet, "Latin America, *You*, and Your Museum," has been especially issued for local church groups.

Travel is slowly becoming a thing of the past, at least until war barriers are torn away. But one path to understanding our world neighbors is still open—that of mental traveling into the customs and traditions of other lands. One type of traveling can only be done mentally, and that is traveling into the past. The Museum offers a free ticket to South America, pre-Columbian and modern, with an itinerary full of interest from start to finish.







WORLD CALL

The Last Page

A Prayer for These Times

Father of our Lord Jesus Christ and our Father, hallowed be thy name. We are comforted in our faith that though men in their madness bring destruction upon the earth, thou dost still uphold the order of the universe.

We thank thee for our freedoms. Help us to show our appreciation for them by making the right use of them. We thank thee, especially, for the freedom of worship. Help us to demonstrate our gratitude for this freedom by attending the services of the church—by worshiping thee.

Bless our President and all in authority. Bless the men in the armed service of our country. By thy nearness comfort them. By thy strength uphold those who suffer oppression and desolation because of the war.

We pray for our enemies. Cleanse us from rudeness and anger. Guide us that there be no bitterness in our hearts.

When the war is over may the Christian witness not be unfelt at the conference table. Help us to win the peace. Hasten the day when men shall beat their swords into plowshares and their spears into pruning hooks.

These blessings, with the pardon of our sins, we ask in the name of Jesus Christ our Lord. Amen.

—E. E. McALLISTER,
Minister, East Lake Christian Church.

The Chattanooga Times: Chattanooga, Tenn., Monday, September 14, 1942.

Resolution

To stand straight and tall and sturdy,
To breathe deeply of the free air of God's universe,
To be a woman in thoughts and deeds,
To see the beauty in all about me and overlook the hatred,
To live a life of truth and be a help to all,
To love my fellowmen none the less but to love God more,
And to give God's love to those I love—
This is my creed when I am twenty.

—KATHERINE THOMAS.

Blessed Be the Thankful Heart

First among things to be thankful for is a thankful spirit. Some people would grumble at the accommodations in heaven, if they ever got there. They take their blessings here so much as a matter of course that even a day of general thanksgiving once in a year is more than they feel any need of. And if their personal blessings in any measure fail, gratitude for what they have had or still enjoy, is the last thing they think of.

Another class really desire to be thankful, but they are naturally despondent. Their sky is as dark with clouds as though a special Old Probabilities were employed to keep it full. They go through the world in a deprecating spirit, hoping things may turn out well, yet fearing for the worst. We always feel glad for this class when Thanksgiving Day comes around. They then have an official warrant for gratitude. If their own hearts do not formulate blessings, they can read the President's proclamation or go to church and hear a sermon.

How different with the thankful heart! What a gift it is to be born with an outlook toward the bright side of things! And if not so by nature, what a triumph of grace to be made thankful through a renewed heart! It is so much more comfortable and rational to see what we have to be thankful for and to rejoice accordingly, than to have our vision forever filled with our lacks and our needs. Happy are they who possess this gift! Blessings may fail and fortunes vary, but the thankful heart remains. The happy past, at least, is secure—and heaven is ahead.—*Nugget.*

Really Bad

Two business men were riding in the subway, sitting side by side, saying nothing but looking very worried. After many minutes one of them heaved a long and deep sigh. The other said, "You're telling me!"

It was Thanksgiving time, and the Junior Band was in session. All members of the band had given a reason why they were thankful except Johnnie. "Why, Johnnie," said the leader, "can't you think of one thing you are thankful for?" Johnnie arose and said, "Yes, ma'am; I am so thankful I belong to this society, because," said he, "it is the only thing I ever belonged to that didn't bust up."

Letters From Home

Only those who have seen service abroad, who have spent months living in mud and filth, who were constantly reminded of the murder of innocent people, and the cruel torture of little children, where the earth was covered with sores and destroyed homes, where it was dangerous to walk out during the day, sleeping in holes, concealed and out of sight, more often than not wet and cold—only one who has been through all this can fully appreciate the pleasure that comes with getting a letter from home. Send them anything else you will, but believe me, before them all will come your letter. There is nothing that can take the place of a letter from home for a lad "up the line." And "the line" is anywhere away from home.—World War I Veteran quoted in *Christian Advocate.*

The evil that men do lives after them; the good is oft interred with their bones. —SHAKESPEARE.

He who can take advice is sometimes superior to him who can give it.—VON KRIEBEL.

A Friend or Two

I find each day as I go my way,
Great joy in a friend or two;
They bring me peace and a sweet release
When my heart is faint and blue.
A friend is one who can understand,
No need of words, just the clasp of a hand,
And hearts unite in a faith sincere,
In a trusting love that knows no fear.
Though I journey far over hill and dale,
When I come at last to the end of the trail,
I know I shall find, awaiting there,
An enduring joy beyond compare—
The face of a friend or two.

—GENEVIEVE H. DAY.

The Hammer

Consider the hammer.

A good one doesn't lose its head and fly off the handle.

It finds the point and drives it home.

It looks on the other side and clinches the matter.

Occasionally it makes mistakes but it rectifies them.

It keeps pounding away until the job is done.

It is the only knocker in the world that does constructive work.

—THE OPTIMETER.

Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sister didn't like the choir's singing. But they all shut up when Billy chipped in with the remark: "I think it was a pretty good show for a nickel."

—OHIO WORK.

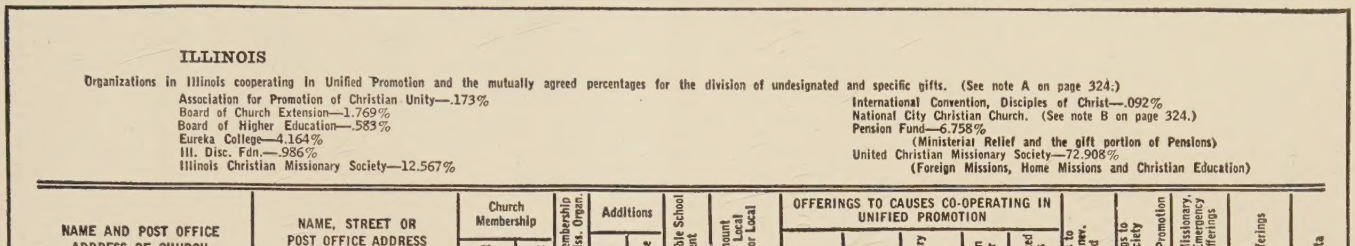
Those Monthly Bills

I used to think the monthly bills were one of life's most trying ills, but I feel differently now, about the bills, for I've learned how to read a story in each one, so now the bills are kind of fun. Four ninety-eight for silken hose: means Mother to a party goes. A little coat, a hat of blue: from this bill smilingly steps Sue; and the grocery bill will tell the wide, wide world we all are well! What use o'er monthly bills to wail? For each one there is a tale of happiness for someone who for happiness looks straight to you. Why even in the doctor's bills there is a tale of vanquished ills.—R. A. GRADY.

One man gets nothing but discord out of a musical instrument; another gets the sweetest harmony. No one claims the instrument is at fault. Life is about like that. The discord is there and the harmony is there. Study to play it correctly, and it will give forth beauty; play it falsely, and it will give forth the ugliness. Life is not at fault.—*Threads.*

The 1942 Year Book of Disciples of Christ will be off the press early in November

DO YOU KNOW WHAT THE YEAR BOOK RECORD OF YOUR CHURCH IS?



ILLINOIS

Organizations in Illinois cooperating in Unified Promotion and the mutually agreed percentages for the division of undesignated and specific gifts. (See note A on page 324.)

Association for Promotion of Christian Unity—.173%
Board of Church Extension—1.769%
Board of Higher Education—.583%
Eureka College—4.164%
Ill. Disc. Fdn.—.986%
Illinois Christian Missionary Society—12.567%
International Convention, Disciples of Christ—.092%
National City Christian Church. (See note B on page 324.)
Pension Fund—6.758%
(Ministerial Relief and the gift portion of Pensions)
United Christian Missionary Society—72.908%
(Foreign Missions, Home Missions and Christian Education)

NAME AND POST OFFICE ADDRESS OF CHURCH	NAME, STREET OR POST OFFICE ADDRESS OF MINISTER	Church Membership		Total Membership Local Miss. Organ.	Additions		Total Bible School Enrolment	Total Amount Given by Local Church for Local Expense	OFFERINGS TO CAUSES CO-OPERATING IN UNIFIED PROMOTION					Offerings to Nat'l Benev. Ass'n and Homes	†Offerings to State Society not in Unified Promotion	†Misc. Missionary, Benev. Emergency Relief Offerings	Total Offerings	Average per Capita
		Resident	Non-Resident		By Baptism	Otherwise			Church	Bible School	Missionary Organizations	Christian Endeavor	Designated Offerings					
ADAMS COUNTY																		
Camp Point	C. J. Adams	311	53	33	....	1	250	2445.30	58.08	59.52	65.44	2.50	1.00	93.07	.....	24.25	303.86	.98
Clayton		148	52	....	9	....	100	1000.00	18.80	3.00	.....	.....	.....	15.00	.....	.....	36.80	.25
irrCoatsburg		50	10	....	....	....	38	35.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	...
¼Columbus	W. A. Taylor, Denver	75	e70	12	....	....	122	600.00	.....	47.00	45.00	.....	5.00	10.00	.....	.....	107.00	1.43
irrFowler		e43	e5	....	14	2	35	e175.00	.....	7.00	.....	.....	.....	5.00	.....	.....	12.00	.26
irrKellerville		e40	e13	....	*	*	e15	e45.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	...
¼Liberty	W. A. Taylor, Denver	123	45	....	13	12	168	400.00	3.39	21.01	60.00	.....	20.00	.74	.....	.....	142.34	1.16
	L.				*	*		e1.00						.00				.03

Not Only This But The Year Book Carries—

1—A list of all Ministers Arranged Alphabetically.

2—A list of all Missionaries—both Foreign and Home together with the fields in which they serve.

3—A directory of each of the organizations affiliated with the International Convention of Disciples of Christ.

4—Numerous tables showing the ranking of the largest contributors (Churches, Bible Schools and Missionary organizations) for offerings to causes in Unified Promotion, National Benevolent Association, and Miscellaneous Missionary, Benevolent and Relief organizations.

5—The annual reports of the International Convention affiliated organizations.

Every Church and Every Local Church Leader Needs One

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Signed _____

Street No. _____

City _____

State _____

Member _____ Church

The Time Is Now

There are some things in life that can be held in abeyance. Christian character is not one of them. There is a war to win, and that is one consideration of every patriotic American. But there are also lives to be built and that is an equally important consideration to patriots as well as Christians.

Stewardship - the voluntary assumption of responsibility, the acceptance of life as a sacred trust - is a character builder. Therefore, Christian stewardship cannot wait. For human lives do not wait. In the practice of Christian stewardship, the time is now!

The payment of one's taxes is no more a substitute for Christian stewardship than was the cross of Simon of Cyrene a substitute for the cross of the Master. Like Simon we are "compelled to bear" certain crosses in these times of stress. But these compulsory crosses are not redemptive.

The Christian does that, of course. He is a good citizen. "Render unto Caesar the things that are Caesar's," said Jesus. But the Christian goes beyond that. He does not use Caesar's demands as an excuse for withholding from God.

And the time for preaching and teaching that is now. Nationalism - the worship of the State - does not begin with some act of Congress. Nationalism begins in the human heart. It begins at the point of a man's investments - his time, his money, his life. Where his treasure is, there will his heart be also.

The fact is that there is a marginal option of investment these days. Increasing national taxes are not absorbing all of an increasing national income. Priorities are limiting the spending radius of the national pocketbook. Stewardship places the prior claims of the Kingdom upon this margin of spending ability. And in that claim, the time is now!

We will come out of this crisis a stronger or a weaker church. The lines between the church and the world are being sharpened. Christian stewardship is the answer.

But the answer is more than a thumb rule of percentages. It is a spirit, a heart, a soul. When Captain Colin Kelly efficiently flew his plane in the defense of the Philippines, he was doing what his government expected him to do, what he was compelled to do. But when he dove headlong into the side of a Japanese battleship, he was doing more than his government expected or demanded. That, as President Roosevelt so fittingly said, was Captain Kelly's own "personal must".

The Christian has a "personal must". Its appeal sharpens as the world plunges deeper and deeper into tragedy.

Fellow Christian, we fail the Master and we fail the souls of men when we soft-pedal Christian stewardship in these times of decisive choices. For this is the highest meaning of stewardship - the "personal must", over and above all the other claims on a man's life. The time is now!

WARREN GRAFTON
Country Club Christian Church
Kansas City, Missouri

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